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ABSTRACT

The Development of a Model of Leadership For a Church Planting Project

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This study builds upon the thesis that leadership is the crucial ingredient for a church planting project. It includes such matters as the importance of leadership, leadership qualities, spiritual gifts for leaders as well as the number and roles of the leadership.

The research method followed includes first, a literature review of early New Testament church planting leadership combined with an overview of current writing on leadership in the church extension area. The second source of research is an analysis of current church plantings among several denominations and/or congregations using a questionnaire as an instrument of information. The questionnaire surveys: 1) leadership in general, 2) leadership styles, 3) leadership qualities, 4) leadership gifts and graces, and 5) leadership configurations. Eighteen questionnaires were sent to assorted leaders, with eight completing them, and eight

unable to, but returning pertinent material on church planting. The final source of research is the author's church planting experiences over the past eighteen years.

Major results of the study are: 1) leadership is the most important part of a church planting project, 2) the equipper is the style most prefer for the mission leader of a planting, 3) the strongest qualities for church planting leadership (apart from elder's qualifications in I Timothy 3 and Titus 1) are clear vision, ability to motivate, emotional maturity and having a definite strategy, 4) the five-fold gifts listed in Ephesians 4 are invaluable in a mission leader, and 5) that irrespective of being a solo mission planter or having a team, the mission leader is the important ingredient.

The author concludes in the final chapter with a possible model for a church planting project.

DISSERTATION APPROVAL

This is to certify that the
dissertation entitled
THE DEVELOPMENT OF A MODEL OF LEADERSHIP
FOR A CHURCH PLANTING PROJECT

presented by

Louis Daniel Wolfe

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of the requirements for the
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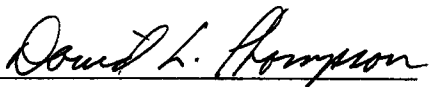
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Mentor



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FOR A CHURCH PLANTING PROJECT

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the Faculty of
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In Partial Fulfillment
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Doctor of Ministry

by
Louis Daniel Wolfe

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c 1992

Louis Daniel Wolfe

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Chapter 1

Purpose and Overview of the Study

The Problem Considered

At the present I am pastoring a young church founded by an elder sent out from our home church in Kalamazoo, Michigan. The church meets in a place called Reston in Northern Virginia. It is known as New Covenant Christian Church and is a non-denominational church affiliated with the Fellowship of Covenant Churches and Ministers, an association of approximately 150 churches scattered across the United States and several foreign countries.

Reston is a suburb of Washington D.C. It is a planned city, only twenty-five years old. It stands along the Dulles corridor, the stretch of highway leading from the city of Washington to Dulles International Airport. The population of Reston/Herndon (a neighboring city) is approximately 75,000. Reston is part of the Northern Virginia area that has burgeoned in the last several years making Fairfax County one of the

fastest growing counties in the United States with a population of 800,000. Government workers make up a large part of the population in addition to hundreds of thousands of others working for businesses directly or indirectly connected. It is a multi-ethnic area; and, although the median level of education is high, there is a large unskilled service force. The cost of living is considerably higher than other parts of the country, especially for housing and food. Because of Reston's relationship to the capital, the intensity level of life is high and the pace is hectic. One encounters many women who would prefer to stay home but are unable to; thus child care is a major service in this area.

Most of the residential plots are planned communities housing anywhere from 15,000 to 50,000 people within just a few years. The population projection for the greater Washington D.C. area over the next twelve years is for an increase of 1,000,000 people. People are flooding in from all over the United States and from around the world as well, with Hispanics now numbering over 500,000 in metropolitan D.C. The main commodity of this area is people, people, people. Traffic is a serious problem.

Days begin early and run late. People tend to be a bit more uptight because of the pace and consequently find it easier to isolate themselves in their homes at

night. There is a crowd of people alright, but a crowd that needs peace and clarity about priorities. It was into this lifestyle that I came to assume the senior pastorship of the young church in 1987.

What were the events that led me to oversee this church planting? After serving in West Africa for three years, I returned to the United States in 1970 and was stationed at a denominational church in Michigan. It was a struggling church when I arrived, but showed an 800 percent increase over the three years I was there. Increasingly, I was ministering to such a varied constituency (including many young people who had been caught up in the drug culture of the early 1970's) as well as being involved in the charismatic renewal, that there was a mutual agreement by me and my superiors to leave the denomination and form a non-denominational church fellowship.

I founded a non-denominational church in 1973 and saw it grow to a community of 500 plus in the following years. After working closely with a black brother for a number of years, we sent ninety people with him to form a church in the black community. At the same time, a brother went out from us into the Washington, D.C. area. He was sent to work with a prayer ministry, but in a short time developed a house group. After three years, it was apparent that other pastoral leadership needed to

come to the young planting since the brother was full-time with the prayer ministry. In 1987 I sensed the leading of the Lord to leave the church in Michigan and come to oversee New Covenant Christian Church in Reston.

Having been involved in the planting of three churches over the past nineteen years, my main focus has become the establishing of churches, including the development of their structure and leadership.

Through the experience of founding and planting churches, I have seen the significance that leadership plays. In order to encourage the planting and growing of churches, writers in the field of church growth/church planting also have researched this area. They are coming to a consensus that the most important ingredient in the process of starting new churches is the leadership that develops such churches. Lyle Schaller states unequivocally in his book, 44 Questions, that "experience suggests the best way to start a new church that will attract a large cadre of enthusiastic charter members and continue to grow in numbers year after year is to identify the right person to be the mission-developer pastor. . ." (38). Chaney says in Church Planting at the End of the Twentieth Century, "I would stress the importance of a dynamic, creative leader who thinks big, who has a genuine compassion for [people] without Christ, and an overpowering commitment

to obey Jesus Christ in his own life" (71).

The background for statements like these is that aggressive, strong, dynamic leadership is downplayed in many aspects of church life. The emphasis of the training of pastors in pastoral counseling has been to be more non-directive and low-key in dealing with people. This style has transferred into the leadership of church life, affecting its quality. In addition to this philosophy, the abuses of leadership in our society have called into question strong authority figures. As people have noted the Jim Jones episode, the Jim Bakker fiasco and the rampaging Muslim fundamentalists, a paranoia has crept up, paralyzing true biblical spiritual authority. Further, the model of a pastoral leader as an enabler became popular, in which the leader was the servant who equipped others for ministry. The problem with this model was, as Schaller says, that enabler became a "synonym for not being an initiator, not calling, not being aggressive, and not taking leadership responsibilities" (Effective 54). Though the enabler model can recharge the laity it can dissipate God-given authority for pastoral leadership. David Mains, who pioneered a church in Chicago for some years finally saw how this type of servant leadership can turn the leader into something less than God intended. He says: "I believe this problem of minimizing the pastor's

leadership is a disease spreading wildly through evangelical churches" (20).

While agreeing that strong leadership is crucial to church growth and church planting, there is a conflict of views between those who advocate team ministry for leadership and those who promote the solo pastoral leader. One who emphasizes the one mission pastor is Jack Redford in his book, Planting New Churches. On the other hand, Shenk and Stutzman state that most of the missionary enterprise in the New Testament was carried ahead by teams (43-49). Dick Iverson also suggests the benefits of team ministry in a chapter of his volume, Team Ministry. Even though plurality of leadership may be a New Testament principle, there remains a definite need for headship within that plurality. How to properly assess and view these concerns of leadership and the style of ministry caused me to pursue this project.

In summary, if leadership is the crucial ingredient for church planting, what qualities and gifts should we consider for such leadership and how would one utilize leadership for effective church planting?

The research mode I have used is purpose, question and answer. Thus the progression would be: 1) To state the purpose of the study; 2) Raise key questions whose answers would allow me to achieve the purpose; and 3) Answer the questions on the basis of the research.

The Purpose of the Study

The purpose of this project is to study the characteristics, spiritual gifts and configurations of church planting leadership. The research will include a review of early church history, current church growth and church planting literature, a questionnaire survey of selected denominational and non-denominational church planting leaders, and the writer's own experiences. The goal of the research is to determine what are effective characteristics, spiritual gifts and configurations of leadership for church planting.

Research Questions Which Guide the Study

Following are the questions I have asked in order to fulfill the purpose of the study and project.

1. What philosophies of leadership are preferred by contemporary church planters and church leaders who are responsible for church extension?

2. What qualities of leadership are judged by those involved in planting churches to be most effective?

3. What spiritual gifts and graces are thought to be most important in church planters?

4. What models (or configurations) of church planting leadership are reported and recommended by contemporary church planters and church leaders responsible for church planting?

5. How do the experiences and recommendations of

contemporary church planters and church leaders responsible for church planting compare with my experience?

6. How would the experiences of the early New Testament Church be evaluated in the light of contemporary church extension as well as my own?

Basis of the Research

I have pursued three sources of information.

1. A brief literature review of the New Testament and the first 200 years of church planting, combined with an overview of current writing in the church extension area, composes the first section.

2. An analysis of current church plantings among several denominations and/or congregations using a questionnaire as an instrument of information. The questionnaire culled information from church planters and church leaders relating to the questions that are guiding the study.

Contact has been made with the following men and women in their respective church extension offices for their response. I chose them for the diversity they represent. There are nine denominations and 7 non-denominational churches. They all claim to be evangelical, but one denominational and 6 non-denominational churches are classified pentecostal/charismatic. The groups range in size from only a few hundred to more than a million. Several groups are Wesleyan in back-

ground, while the remaining maintain a Reformed stance.

Apostolic Team Ministries - Mr. Ted Evans
Westside Community Church
6045 W. Bancroft
Toledo, OH - 43615

Christian and Missionary Alliance - The Rev. Fred
King
Box 35000
Colorado Springs, CO - 80935

Evangelical Free Church - Mr. William Hull
1515 E. 66th Street
Minneapolis, MN - 55423

Foundation Ministries - Mr. Robert Terrell
Rt. 2 Box 855 T Briar Road
Azle, TX - 76020

Presbyterian Church of America - Dr. Paul Taylor
1852 Century Place Suite 295
Atlanta, GA - 30345

The Salvation Army - Major William Crabson
P.O. Box 2166
Washington, D.C. - 20001

The Society of Friends - Mr. Stanley Leach
P.O. Box 1607
Whittier, CA - 90609

The Wesleyan Church - Dr. Marlin Mull
P.O. Box 50434
Indianapolis, IN - 46250

Abbott Loop Fellowship - Mr. Rick Benjamin
Abbott Road
Anchorage, AK - 99507

Assemblies of God - Ms. Faith Hamilton
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Springfield, MO - 65802

Church of the Nazarene - The Rev. Michael Estep
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Kansas City, MO - 64131

Gospel Outreach - Mr. David Sczepanski
P.O. Box 1022
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People of Destiny International - Mr. Bill
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7881-B Beechcraft Avenue
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The Southern Baptist Convention
Floyd Tidsworth, Jr.
Home Mission Board
1350 Spring Street, NW
Atlanta, GA - 30367-5601

Association of Vineyard Churches - Mr. Kenn
Gulliksen
P.O. Box 9590
Anaheim, CA - 92802

Willow Creek Church - Ms. Barbara Stewart
67 E. Algonquin Road
South Barrington, IL - 6001

3. The final source of research is my own church
planting experiences over the last 18 years, culminating
with the present work in Reston at the New Covenant
Christian Church.

Significance of the Study

This study relates to assisting our local church in
reaching the goal of two new church plantings in North-
ern Virginia (or another site in the United States) in
the next few years. It will aid the author specifical-
ly, along with our local elders, in the selection,
preparation, training and configuration of leadership
that will be pioneering the work. It is my hope that
this project/dissertation will add to the growing volume
of research concerning possible models of leadership for
church plantings, and prove useful to others engaged in
this work.

Organization of the Study

Chapter one contains the purpose of the study, research questions which will guide the study, the basis of the research and the significance of the study.

Chapter two will gather insights from literature related to the study of the characteristics, spiritual gifts and configurations of leadership for church planting. The research will include New Testament study, early church history as well as the current writings of church growth and church planting specialists.

Chapter three will report the research methodology, the development and validation of the survey instrument and the selection and survey of the research population.

Chapter four contains the data of the survey.

Chapter five compares the survey data with my own experience, critiques the survey instrument and its limitations, and summarizes both the project and its results.

Chapter six proposes a possible model of leadership for a church planting project, uniting the research data with the author's experiences.

In summary, this opening chapter has set forth the background for the study, its purpose, research questions which will guide us, the three sources of information used, the significance of this study and, finally, its organization.

Chapter 2

Literature Review

Characteristics, Spiritual Giftings and Configurations of Leadership for Church Extension in the New Testament and Early Patristic Period

Characteristics of Leadership:

When characteristics for church leadership are being considered, an obvious starting point is the lists compiled by the apostle Paul in his letters to Timothy and Titus. Paul had been involved in leadership all his life. What he wrote was what he observed concerning excellent leadership. These lists are not the result of idle musing. He saw effective leadership functioning before his eyes and realized that these were the qualities and characteristics that were present in that leadership. It is obvious that not every leader is called to be a church planter. It will be helpful, however, to first look at the general qualities of leadership that made church planters successful wherever they went. As this study will show, each New Testament

church planter was no doubt under the same constraint to measure up as were the local church elders. Church planters were approved first in the church and then sent forth (Acts 13:1-5).

James Feeney quotes a pamphlet of Jerry Wilkinson of the Abbott Loop Bible School in which is compiled the following list of the characteristics of a leader from I Timothy 3 and Titus 1. Using the King James Version Wilkinson came up with 28 categories. He notes them under three groupings--character traits, family life and abilities.

1. Character Traits:

- a. Blameless: Unquestionable integrity.
- b. Of Good Report: His [sic] testimony and reputation, both in the church and the world must be excellent.
- c. Of Good Behavior: Having a modest, orderly lifestyle.
- d. Vigilant: Wary, cautious and circumspect.
- e. Temperate: The leader is moderate and self-controlled in all his [sic] lifestyle.
- f. Sober: Holding a realistic view of life and having a good sense of judgment.
- g. Just: Right with God and right with others.
- h. Holy: Clear, upright moral attitudes and behavior.
- i. Lover of Good: Focuses on the best in life.
- j. Hospitable: Having an open family and house in which all are welcomed and loved.
- k. Patient: Exercising restraint in all situations.
- l. Not a brawler: Not quarrelsome or contentious.
- m. Not soon angry: Not temperamental.
- n. No striker: Not violent.
- o. Not greedy of filthy lucre: Not acquiring money by dishonest means.
- p. Not covetous: Free from greed.
- q. Not self-willed: Wanting their own way at all costs.

- r. Not given to wine: Not inclined toward alcohol.

2. Family Traits:

- a. Husband of one wife: Not that the leader is married, but that there be only one spouse.
- b. Ruling household well: Managing the family in both natural and spiritual ways which brings an order that is a good example.
- c. Children in subjection with all gravity: Children who are submitted to their parents and are happy, and well-adjusted in family life.
- d. Faithful children: Children who believe in Jesus.
- e. Children not accused of riot: Not wild or loose.
- f. Children not unruly: Respectful and obedient.

3. Abilities:

- a. Holding fast the faithful word as he [sic] has been taught: Having a good understanding of God's word and in harmony with those who trained and released them.
- b. Apt to teach: Having an excellent capacity to impart the word of God.
- c. Able to exhort and convince: Capable of encouraging and admonishing and persuading those who oppose.
- d. Not a novice: Not a new believer.
(Feeney 104-110)

These characteristics are not to be ignored in church planting leadership. However, in certain instances some of the qualities may relate more to the leadership of established churches rather than church planting leadership. For instance, some early church planters may not have had any family traveling with them.

The apostle Paul's life demonstrates other characteristics which every church planter (hereafter referred

to as mission leader) should possess.

1) Enlarged Vision: To be a mission leader one must have a clear and focused vision. The God-given perspective must be communicated with unction to those following. The apostle Paul had a clear vision. By this I do not refer to his experience with Christ on the Damascus road, but to the clear purpose for which he was apprehended. He testifies to it three times in the book of Acts (13:46-48; 22:3-16; 26:1-18). He had been called to take the gospel to the Gentiles even though the suffering would be intense. "I will rescue you from your own people and from the Gentiles. I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God" (Acts 26:17-18). (All Scriptural references are from the NIV unless otherwise noted, and all underlining in Bible references means [emphasis mine]).

2) Endurance: The quality of pressing on; not quitting, having a strong healthy constitution, being tough minded, being emotionally stable, handling stress, overcoming offenses easily, keeping clear when others are foggy, and having a determined spirit to follow God's call and purpose when others may be confused. This quality, helpful in any leader, is particularly important for the mission leader. Paul says to the Corinthian church when defending his leadership among

them, "The things that mark an apostle--signs, wonders and miracles--were done among you with great perseverance" (II Cor. 12:12).

3) Education: Without a true knowledge of God and his ways and some rigorous mental discipline, a mission leader will be at a disadvantage in leading a group of people into the purposes of God. It may not necessarily have to be formal training, but a life of devotion and holiness and a perspective of biblical theology, church history and pastoral care are vital in order to keep the mission leader leading. Paul wrote: "Even though I am untrained in speech, yet I am not in knowledge" (II Cor. 11:6). The mission leader must be able to share that knowledge in a way that builds up and does not tear down. This is especially true since the mission leader's goal is to reach many people without previous Christian commitment.

4) Encouragement: One of the greatest things the mission leader must have is a spirit which lifts people and helps them to go on. This person needs to be positive not negative. Paul told Timothy, "Be strong in the grace that is in Christ Jesus" (II Tim. 2:1). The mission leader loves and cares for people so much that he or she constantly gives them hope, both for their personal lives and for the people who make up the church. The mission leader should be one that others

enjoy being around just for the contagious, encouraging spirit that is released. To other team members, the mission leader's spirit is absolutely vital for them to be able to share in ministry. When the mission leader encourages the team members to release their gifts and the people to release theirs it becomes a full ministry. This kind of mission leader will inspire confidence in people with such preaching and teaching.

5) Energized: The mission leader is one who works hard in the field that God gives. The mission leader is one who spends himself or herself in the work--not to the neglect of other priorities but nevertheless in strong labor. When we see what the Apostle Paul did in church planting we stand back in amazement. But it did not all just happen. He said to the church, "By the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was in me" (I Cor. 15:10). Paul poured himself into the work of the Lord. It was this spirit which constrained others of the New Testament period to propagate the gospel.

Spiritual Gifts of Leadership:

Keeping the above in mind, we turn to a brief consideration of some of the spiritual gifts of leadership designated in the early church.

In Paul's first letter to the Corinthians he writes

in the 12th chapter: "And in the church God has appointed first of all apostles, second prophets, third teachers . . ." And in Ephesians he speaks of the ministry of apostles, prophets, teachers, evangelists and pastors [shepherds] (Eph. 4:12). On the other hand, we also read of elders, bishops and deacons. What definition can be given for these two groups? One way is to view elders, bishops and deacons as holders of various governmental offices in the Church. Defining apostles, prophets, evangelists, pastors and teachers is more difficult. God gave many gifts to the Church and there are several lists in the New Testament (Eph. 4; I Cor. 12; and Rom. 12). The gifts given in Ephesians 4 refer to those which are embodied in a person. Alford quotes Eadie approvingly that "The idea is, that the men [sic] who filled the office, no less than the office itself, were a divine gift" (1231). The person himself or herself becomes the appropriate gift implanted by the risen Christ. And Wood, in commenting on the five-fold gifts of Ephesians 4 adds, "We read only of those who are appointed to leadership [emphasis mine] (Gaebelin 11: 58). The purpose of this is for "preparing God's people for works of service" (Eph.4:12). Therefore, the terms used hereafter for elders, bishops and deacons will be "governmental" or "governmental roles" and for apostles, prophets, evangelists, pastors and teachers it

will be "ministry gifts." Other gifts and graces that may be referenced will be termed, "edification gifts" such as faith, exhortation, wisdom, etc.

Some key passages unfold this relationship for us. In Acts 20 Paul calls for the elders of the church at Ephesus. Speaking to them he says in verse 28: "Therefore take heed to yourselves [elders] and to all the flock, among which the Holy Spirit has made you overseers [bishops], to shepherd [pastor] the church of God." In this text three words are used to describe the same people--elders, bishops and shepherds [pastors]. It may be significant that the noun form is used for elders and bishops and the verb form for pastoring. I Peter 5:1-2 makes the same distinction. "The elders who are among you I exhort . . . shepherd the flock of God which is among you, serving as overseers . . ." Once again we see the three words used interchangeably for the same people. Here Peter writes to elders as a fellow elder and describes their mutual responsibilities as shepherds and overseers. It is doubtful that shepherd and overseer are intended here as technical terms (Knox 10). It would appear that elder and bishop refer to the governmental roles of leaders (evolving into church offices), and apostles, prophets, evangelists, teachers and shepherds refer to the ministry gifts of the Church.

A New Testament elder is to be a mature person who has a certain character. The lists Paul gives us in I Timothy 3 and Titus 2 concerning elders are basically standards of character and maturity. A bishop is an overseer. This refers to his rulership in church life by which much governmental policy is decided and shaped. Bishops look over the church and help rule it well. However, spiritual growth and maturity is the main calling of leadership and the ministry gifts are apostles, prophets, teachers, evangelists and pastors [shepherds]. The central ministry gift for local church life is shepherding, used interchangeably with elder and bishop in Acts 20 and I Peter 5. Other ministry gifts may also be found among a team of elders. Still, governmental roles of leadership are summed up in elders and bishops who are usually gifted with the pastoral ministry, and who may or may not have other ministry gifts. A closer look at the ministry gifts will be helpful. Although each one functions in its own right, the ministry gifts are given for equipping the saints for the work of ministry (Eph. 4:12).

The term apostle in the New Testament was not limited to the twelve chosen by the Lord. Paul was later called to be an apostle, and altogether there are twenty-six people mentioned in the New Testament as apostles. Salmon, writing in the Expositor's Greek

Testament on Ephesians 4:12 says: "Nothing is said of the time when these gifts were given. But as they are the gifts of the exalted Christ, it is plain that they are not to be restricted to the original Twelve, but are to be taken in the wider sense . . ." (Nicol, 3: 329).

As Harnack states:

The term [apostles] cannot be sharply restricted at all; for as God appoints prophets and teachers in the church; so also does he appoint apostles to be the first rank therein, and since such charismatic callings depend upon the church's needs, which are known to God alone, their numbers are not fixed. (401)

Prophets are those who have such a sensitivity to the word of God that they speak words of strength, encouragement and comfort (I Cor. 14:3) in church situations so as to keep the people on the living edge of God's plans and purposes for that particular church. Prophets specifically aid apostles in laying church foundations. "Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone" (Eph. 2:19-20).

That the prophets of the Christian church and not of the Old Testament are intended here is clear from the order of the phrase apostles and prophets, and by the way that both words come under the same definite articles in the Greek. (Foulkes 94)

Evangelists are those with an outreach gift to call people to the Lord. In the New Testament (Mark 16:15-

20; Acts 2:43; 4:24-33; 5:12-14; 8:5-12; 13:6-12; 15:16-18, 25-33; 28:3-9), often they had gifts of healing and of working miracles, as in the case of Philip (called an evangelist in Acts 21:8) in Acts chapter eight. Teachers are those who have the ability to correlate a body of truth in Scripture so that the church receives clear instruction in the things of God. Some are exhorters and encouragers for the church, and not necessarily teachers who bring out truth in an orderly and systematized way. Pastors [shepherds] are those who lay down their lives for the people in love and care to aid them in being built up in faith, hope and love. The picture of a shepherd with his sheep is the clearest illustration of pastoral care in the Bible.

Leadership in the early church can be viewed both governmentally--offices such as elders, bishops and deacons, and also charismatically--certain gifts and graces, such as apostles, prophets, teachers, pastors, evangelists, helps, mercies, miracles, healings, giving. Kung states that "charism, then, in the widest sense, is defined as the call of God, addressed to an individual, to a particular ministry in the community, which brings with it the ability to fulfill that ministry" (247). In the early church the Spirit anointed, called and endowed leaders for the tasks. If we consider two aspects of church function, one being the mission of beginning new

churches, and the other the maintenance of already established churches, we see specific gifts operating in both spheres.

To maintain local church life those who have mainly pastoral/teaching gifts as well as edification gifts (I Cor. 12 and Rom. 12) are needed. However, to establish new churches we need apostles, prophets, evangelists, miracles, healings, and deliverance ministries (Acts 8). Thus both local church groups and outreach plantings need to be endowed with charismata to function in their tasks. Lightfoot, in his commentary on Philippians has a dissertation on "christian ministry" in which he says that Ignatius refers to only three orders of the ministry--the bishop, elders (presbyters) and deacons (210). What happened in those early days was that as the elders were set in place to rule, lead and govern the congregation with their pastoral gifts, a leader slowly emerged among them. They began to call this leader a bishop (overseer), or leading elder among the presbytery. "There is one ordination," writes the commentator Hilary, "of the bishop and the elders; for either is a priest, but the bishop is first . . . for he is bishop who is first among the elders" (Qtd. in Lightfoot 229). Thus a hierarchical order of ministry began to be established in the local churches.

This is commonly called the episcopal form of

government and appears to have been prominent throughout church history, sometimes at the expense of the early emphasis on charismata endowing leadership with necessary anointings. The main gifts for mission and outreach, apostles, prophets, and evangelists along with supernatural signs slowly faded into abuse and finally disuse, leaving the church with a focus on maintenance with elders, deacons, pastors and bishops. Hans Kung has reminded us that the Church is the "temple of the Spirit" (224) and thus has a continuing charismatic structure. Kung feels that this emphasis was overlooked in the past because of clericalism and legalism and also because of an ecclesiology based historically more on the pastoral epistles and Acts than the Pauline letters and especially I Corinthians which focused on the charisms rather than the "hierarchical" aspects of ministry (236).

But what of the establishing of new churches in the first two centuries after the twelve apostles died? Harnack notes that "those who spoke the word of God occupied the highest position, and that they were subdivided into apostles, prophets and teachers, and that these apostles, prophets and teachers were not esteemed as officials of an individual community, but were honored as preachers who had been appointed by God and assigned to the church as a whole" (Harnack 427).

Eusebius wrote:

Very many of the disciples of the time, their hearts smitten by the word of God with an ardent passion for true philosophy, first fulfilled the Saviour's command by distributing their possessions among the needy; then, leaving their homes behind, they carried out the work of evangelists, ambitious to preach to those who had never yet heard the message of the faith and to give them the inspired gospels in writing. Staying only to lay the foundations of the faith in one foreign place or another, appoint others as pastors, and entrust to them the tending of those newly brought in, they set off again for other lands and peoples with the grace and cooperation of God, for even at that late date many miraculous powers of the divine Spirit worked through them, so that at the first hearing whole crowds in a body embraced with wholehearted eagerness the worship of the universal Creator. (Williamson trans. 148)

The Didache informs us also, "that these itinerate missionaries were still called apostles [emphasis mine] at the opening of the second century" (Harnack, p. 438). Also, Schaff writes:

All three [apostles, prophets, evangelists] are usually regarded as extraordinary officers and confined to the apostolic age; but from time to time God raises extraordinary missionaries (as Patrick, Columba, Boniface, Ansgar), divines (Augustine, Calvin, Anselm, Aquinas, Luther, Melancthon), and revival preachers (as Bernard, Knox, Baxter, Wesley, Whitefield), who may well be called apostles, prophets and evangelists of their age and nation. (489)

Further, George Fisher concludes:

A high importance is attributed to "apostles," who were traveling evangelists, supported by the alms of the churches, and to "prophets" and "teachers," who were also itinerants, but might settle in a particular place. The office of Bishop [elder] and deacons is pri-

marily administrative; but they, too, perform this work of prophets and teachers. Later, there was a gradual displacement of the three classes of spiritual guides, whose call to their work depended on gifts of the Spirit, and who were tied to no particular flock. The Bishops became permanent officers of the local church. (53)

Hans Kung believes that the mantle of apostles and prophets was exchanged for the office of the presbyter. "Instead of prophets, teachers and other charismatic ministries, the episkopoi (or presbyter--episkopoi [sic], gradually established themselves as the chief and eventually sole leaders of the community" (Kung 522). Historically and sociologically, it has been true that charismatic leadership tends to harden into structured leadership. Tension between charismatic and structured leadership has caused the church to lean to one side or another in its different eras. These two forms of leadership are not mutually exclusive. I believe we need a mixture of both and that we must come to a greater discernment of them in leadership.

The coexistence of these various kinds of authority is not felt to be a problem. To start in every case from a supposed opposition between two separate blocs, the official and the charismatic, is a typical modern misunderstanding. Not only do office-holders possess the Spirit, but the spirituals for their part, to the extent that they rightly belong to the Church, derive the power of their teaching from the traditional apostolic truth. The dividing line is drawn not on canonical or sociological principles but on objective and dogmatic ones. (von Campanhousen 178)

Configurations of Leadership:

The final consideration in this section concerns the configuration of leadership in the New Testament days. What can we learn from a closer look? There are only three passages in the New Testament in which reference is made to solo leadership in a local church; I Timothy 3:1,2; I Timothy 5:19; and Titus 1:7. The mention of elders (plural in both I Timothy 3 and Titus 1) require that the use of elder in the singular be understood in a generic sense. There is nothing in I Timothy 3 to suggest that the singular is other than generic here either.

If I Tm. 3.2 and Ti. 1:7 speak of the bishop in the sing. and with the art., the reference is to the bishop as a type and not to the number of bishops in a given place . . . On the contrary, the evidence of the NT is clearly to the effect that originally several ἐπισκόποις, took charge of the communities in brotherly comity. (Beyer 2: 617)

The arresting thing about New Testament leadership is its emphasis on plurality which is described in some detail in the following ways:

"The disciples . . . sending their gift to the elders . . ." (Acts 11:29).

". . . appointed elders. . ." (Acts 14:23).

"they were welcomed . . . by the elders" (Acts 15:4).

"Paul sent . . . for the elders of the church"

(Acts 20:17).

"And all the elders were present" (Acts 21:18).

"He should call the elders of the church" (Jas. 5:14).

"To the elders among you . . ." (I Pet. 5:1).

"Remember your leaders who spoke the word of God to you" (Heb. 13:7).

Note the plural reference throughout.

A good example of team ministry is in Acts 13:1 and following, where the passage speaks of prophets and teachers (five) ministering unto the Lord. In Paul's first letter to the Corinthians he writes in the 12th chapter: "and God has set some in the church, first apostles, secondly prophets, thirdly teachers . . .". And in Ephesians he speaks of the ministry of apostles, prophets, teachers, evangelists and pastors [shepherds] (Eph. 4:12). It is generally held that the ministry gifts are given to the whole Church, but in most contexts the point is not particularly crucial. Naturally, the leaders and members of the churches among whom certain apostles or prophets had ministered would hear them in a special way. Other churches would receive them but their ministry would not have the same impact. It was ministry in a local church which contributed to the validation of an individual's ministry gifts, and that ministry would be exercised in specific local

situations.

A distinction is often proposed between the "general" and the "local" ministry in the early church. There can be no question about the propriety of the distinction, but where exactly the line should be drawn is not so clear. Taking Paul's list in I Cor. 12:28, some students have regarded the apostles, prophets, and teachers as belonging to the "general" ministry, and the rest, including bishops and deacons (that is, the "administrators" and "helpers") as local. Others have drawn the line of distinction between the prophets and the teachers, only the apostles and prophets belonging to the general ministry . . . Certainly they must in the beginning have had their primary locus in some congregation although there would have been nothing to prevent, and much to encourage, visits by a person with distinguished gifts as a preacher. (Knox 17)

It is also clear that the apostle Paul traveled in a team. He first went out of Antioch with Barnabas and on his missionary journeys he is always with a team. When he writes his letters he mentions the people he is traveling with or those he is planning to see when he arrives. When he found himself alone in Athens, he waited for the team to join him. In this method he is consistent with Jesus' words that those who go out should not go alone (Luke 10:1).

A broad definition of team according to Johnson would be "two or more individuals united in common action toward a common goal" ("New Testament Ministry Teams" 1). There are several types of ministry teams delineated in the New Testament as Johnson summarizes. One is the team that composes the local leadership of a

church; leaders who in collegiate fashion with each other, are responsible for the strengthening, upbuilding and outreach of the congregation (Heb. 13:7, 17,24; Acts 20:28; Phil. 1:1; I Cor. 16:15,16; Acts 6:5,6; 13:1,2; 14:23; 15:4-6). Another team would be those sent out for special tasks: encouragement, to carry greetings or directives, to take up relief or supply temporary ministry help (II Cor. 8:6, 16-23; Phil. 2:19-30; Col. 4:7-10).

A third type of team would be extended ministry teams. The purpose of such teams was to establish ministry points which would develop into local congregations, or to visit and minister to already existing local churches. These trips would vary in the amount of time elapsed (Acts 11:22; II Cor. 8:19; Acts 13:1f; II Cor. 2:12-13; 7:6; III John; I Pet. 5:12-13).

Who has the leadership on a leadership team? Though it appears there is always a plurality of leadership, there is, however, the need for a leader among them. Because there is to be no domination of the team does not mean there is to be no leadership on the team. This is seen in Acts 15 where the apostles and elders gather to consider the question of taking the gospel to the Gentiles. In the end, it is James who sums up the proceedings and gives the final word. It is also Paul who appears to take the lead on his team when he is

traveling. "Wisdom tells us that every discussion group needs a leader or moderator. Every corporation board needs a chairperson. And every home needs a . . . figure who is the head. So every team of ministers needs a presiding elder, a senior elder. He is a "first among equals" and he merely keeps everything functioning smoothly and steadily" (Iverson, Team Ministry 36).

We summarize this section relating to New Testament and early church life with the following points.

1. Under characteristics of church planting leadership we note the general leadership qualities Paul lists in I Timothy 3 and Titus 1, and additional qualities revealed in Paul's life: enlarged vision, endurance, education, encouragement and physical energy.

2. Under spiritual giftings we looked at a possible differentiation between the more governmental church roles (elders, bishops and pastor/teachers) for local church maintenance, and the ministry gifts for mission (apostle, prophet and evangelist). The research of some scholars imply especially that apostolic anointings may not have ceased with the original twelve.

Under configurations of leadership, the dominant pattern appears to be team ministry.

Characteristics, Spiritual Giftings and Configurations
of Leadership For Church Extension in Recent Church
Growth and Church Planting Literature

During the past twenty years a number of books have been written that endeavor to further our understanding of church growth and church planting. We now consider these writings more specifically in the areas of the characteristics and spiritual gifts and graces of leaders being used for church outreach and growth, as well as material that has researched the configuration of leadership.

Characteristics:

Church mission leaders must have tenacity, physical endurance, and emotional endurance for the long haul. Calvin Coolidge once said concerning endurance, "press on, nothing can take the place of persistence, talent will not. Nothing is more common than unsuccessful men with talent. Genius will not, unrewarded genius is almost a proverb. Education will not. The world is full of educated derelicts. Persistence and determination alone are overwhelmingly powerful" (Qtd. in Engstrom 208).

Endurance is of necessity a prime quality in church planting. Sometimes church planting has been negated by a person bearing natural qualities in such a way that he or she becomes a leader without spiritual qualities. J.

Oswald Sanders makes this distinction clear in his study on natural and spiritual leaders as the following list delineates.

The Natural Leader

The Spiritual Leader

- | | |
|--|---|
| 1. Self-confident | 1. Confident in God |
| 2. Knows men | 2. Also knows God |
| 3. Makes his own
decisions | 3. Seeks to find
God's will |
| 4. Ambitious | 4. Self-effacing |
| 5. Originates his own methods | 5. Finds and follows
God's methods |
| 6. Enjoys commanding others | 6. Delights to obey
God |
| 7. Motivated by personal
considerations | 7. Motivated by love
for God and men |
| 8. Independent | 8. God-dependent |

(Qtd. in Hesselgrave 357)

Recently a survey was conducted by Kouzes and Posner of more than twenty-six hundred top level managers from all over the United States. The purpose was to determine what constitutes superior executive leadership. They reported the results in their book, The Leadership Challenge. At the top of the list of what followers expect from their leaders are:

1. Honesty.

2. Competence.
3. Forward-Looking.
4. Inspiration. (Logan 38)

In Creating Communities of the Kingdom, the authors say that "every church planter needs to walk with Jesus Christ with transparency and commitment" (Shenk and Stutzman 173). One of the problems of our generation is the innate suspicion of authority. Frequently we read that leaders in education, religion, business and government have been such deceptive people that the infection has confused the populace. Honesty and transparency are exceptional qualities that comfort followers, even though they are not demanding perfection or sinlessness. Followers are asking for truthfulness in attitude and behavior.

The concept of coaching has been used by Robert Logan as an analogy for successful church planters. According to him effective coaches share six common characteristics.

1. They establish challenging but attainable goals.
2. They recruit others to play.
3. They inspire the team to maximum performance.
4. They design strategy.
5. They cultivate team spirit in a winning environment.
6. They live out their vision (accomplish leader-

ship by personal example). (41-51)

Further, some behavioral scientists have performed a great service in researching the qualities of strong leadership. Bennis and Nanus in their book, Leaders, emphasize the following four characteristics of good leaders.

1. Good leaders are persons with a focused vision.

2. Effective leaders position themselves within the tradition, history and social patterns of the group in which they are functioning.

3. Effective leaders communicate their vision meaningfully.

4. Good leaders deploy themselves so as to empower others. (Bennis and Nanus 27-54)

Johnson writes in Vitality Means Church Growth, about a number of areas which characterize the leaders of vital churches or churches that have a momentum. Seven of those he mentions pertain to our study. Strong leaders:

1. Have a positive and optimistic outlook.

2. Set a tone of vitality.

3. Are strong preachers.

4. Keep a mission vision before the church.

5. Are skillful in interpersonal relationships.

6. Live among the people.

7. Have the church as the focus of their lives.

(109-122)

These are excellent characteristics of vital leaders.

One of the areas of concern has been the debate between being a servant and being a leader. Humility is a great virtue and one in which every believer wants to live. But, as C. Peter Wagner points out (Leading, 171), some are "into humility" and not willing to be perceived as strong leaders. He feels leadership and humility must function together and that many leaders hide under a cloak of humility which in essence curtails their acting assertively. Wagner suggests six qualities that every new or thriving church should desire in a pastor.

First, the pastor must be a leader. By this he means a person who is called to be out in front and who has voluntary followers. Second, the pastor must be a person of faith. Faith comes either by the development of the fruit of the Spirit, or by a spiritual gift of faith. Third, the pastor must be a possibility thinker. Critical, negative and depressed people are not going to succeed. Entrepreneurial types turn problems into opportunities. Fourth, the pastor must be a good preacher. Here we should not confuse eloquence with communication which is the primary function of a leader. A communicator in the pulpit gives forth clarity of

worship, leadership and good group dynamics. Fifth, the pastor must be flexible. Growth means constant change and a leader who is caught in traditional forms finds it hard to alter the course when pragmatism calls for it. The leader must be open to innovation. Sixth, the pastor must be a hard worker (Leading 169-171). Lyle Schaller says: "Most effective pastors share one common characteristic: each is a remarkably hard worker" (The Pastor 27). All of these characteristics are points to ponder for effective leadership.

Opal Reddin (52) emphasizes the church planter's spiritual qualifications from Melvin Hodge's writings as:

1. A man or woman of God.
2. Filled with the Spirit (speech and habits).
3. Motivated for the lost.
4. A man or woman of prayer.

She goes on to say that the heart of the church planter is a servant's heart versus a professional [emphasis mine] one, and that the natural traits would be:

1. Being socially and educationally acceptable to people.
2. Being out-going: meeting new people easily.
3. Being sincerely interested in people.
4. Having an exemplary family life. (55)

A church-planting team led by Owen Carr is planting churches in New York City. Their Urban Task Force evaluation sheet lists the following desirable versus undesirable qualities for planters.

1. Reliable	Forgetful
2. Patient	Impetuous
3. Well-mannered	Rude
4. Cooperative	Selfish
5. Ambitious	Lethargic
6. Adventuresome	Insecure
7. Joyful	Morose
8. Self-controlled	Immature
9. Frugal--pays bills	Irresponsible
10. Strong in character	Immature
11. Committed	Undecided
12. Spirit-filled	Carnal
13. Helpful	Independent
14. Flexible	Rigid

(Qtd. in Reddin 56)

Carl George, a church growth consultant, has defined three "working styles" for leaders. 1) A catalyzer is an entrepreneurial type who can start from scratch and attract people to what he or she is doing: 2) An organizer can take abstract goals or disorganized projects and design order, maximizing resource utilization: 3) An operator keeps an organization going by

accomplishing routine tasks or programs. Sometimes a leader is a blend of these but the church planter is usually and predominantly a catalyzer (Logan 153). To these three Shenk and Stutzman add a fourth: A re-developer. This kind of person brings together some of the qualities of the other three, but mainly has grace to help rebuild a declining group of people. The authors believe that every church planting team should have more than one of these four types of persons (178).

Shenk and Stutzman deal with characteristics and qualities of main leaders under the category of functions. Their list is also instructive. According to them:

1. Leadership must focus vision.
2. Leadership must empower others for ministry.
3. Leadership must be clearly identified and authentic.
4. Leaders need to be accountable to the congregation and to one another.
5. Leaders should model Jesus Christ.
6. Leaders should rejoice in the gift of grace which has blessed them with the privilege of ministry. (175)

These authors make a strong case for openness and honesty by church planters. Our generation (though perhaps not different than others), is characterized by

secrets, cover-up, deceptions and hypocrisy. Leaders who begin a fresh spiritual move in any area must walk in integrity. A modern inner city church planter who has had a fruitful ministry spoke to his people, saying: "Jesus Christ lives in me. I have nothing to hide. You can walk with me through the whole day and you will see that in all I do and say, Jesus Christ is central . . . I am no different in public than I am in private. I have no secrets. Jesus is the center of my life. Follow me as I follow Christ" (Qtd. in Shenk and Stutzman 173).

Spiritual Gifts

In addition to characteristics and qualities of leaders, is the impartation from the Lord what scripture calls gifts of grace. These are gifts supernaturally given to the church for ministry, edification, and also for the outreach of the gospel. Although these gifts have been a part of the revealed word of God, they have often been abused and disused throughout church history. More recently, however, many leaders have looked beyond the dispensational approach to biblical theology and are seeing in practice that the gifts of grace are to be operative in the church until the coming of the Lord (I Cor. 1:7). Central to our study on leadership are the special ministry gifts given to the church to help it grow up in maturity. These gifts are listed in Ephesians 4:12 and are labeled as apostles, prophets, teach-

ers, evangelists and pastors (shepherds).

C. Peter Wagner believes that biblical evidence strongly supports the continuity of the gift of apostles as well as others. "The gift of apostle is the special ability that God gives to certain members of the Body of Christ which enables them to assume and exercise general leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches" (Your Spiritual Gifts 208). The apostle Paul writes to the church at Corinth saying:

According to the grace of God which was given me, as a master builder I laid a foundation and another is building on it (I Cor. 3:5-10).

The Greek word for "apostle" literally means "one who is sent." Altogether there are eighty-one references to apostles in the New Testament. As noted above the twelve apostles have a special place in the kingdom of God because of their witness to the earthly life of the Lord. But all the others mentioned were "sent" to do the work of the ministry. The work of all apostles was so widely accepted in New Testament days that there were admonitions to check out the motives of those who were "false apostles" (II Cor. 11:3; Rev. 2:2). Iverson, notes:

The basic function of the apostles seems to be that of founding and establishing local churches. This does not merely mean evangelization, but it includes setting up church

governments, organization of elders with ordination, and delegating authority. Often signs and wonders accompanied their work in the ministry (II Cor. 12:12; Rom. 15:9; Acts 5:12). Many times the "authority" of the apostles was sought after to settle disputes in teachings, doctrines, or practices. (The Master Builder 76)

Chaney adds: "The role of an apostle is the role of a planter. The proof of apostleship is the gathered, the planted church" (I Cor. 9:1-2) (Chaney 156). Wagner speaks of Rational-Legal Modes versus Charismatic Leadership Modes and goes on to say that "one of the ways the gift of apostle is most readily recognized is for the apostle to start new churches" (Your Spiritual Gifts 209).

Shenk and Stutzman mention the three dimensions of church leadership in the beginning days of the church as apostolic, pastoral and administrative, saying of the apostolic leaders: "Most . . . were church planters in their own right, [who] also became overseers of clusters of congregations" (169). These authors continue by saying the apostle is recognized as a person whom God has anointed with vision, leadership and authority (174) [emphasis mine].

Chaney adds a final note to his discussion by stating:

In our day, with many established churches, the role of the pastor-teacher and the evangelist have been magnified. That has been needed. But the time has come for us to recognize the significance of the apostolic

role in modern America. That role is one that lays foundations, that gathers congregations, that plants churches among new or at least different people groups. (156)

Configurations of Leadership for Church Planting:

Finally, what configurations of leadership have been used in the past two hundred years? Generally the thrust has been through one person. In this sense the leader became what is called a pioneer/pastor. Pioneers have been the type of individuals who are able to do many diverse things. In church planting there has been a need in the beginning for many skills--teaching, preaching, counseling, evangelizing, leading worship, watching over administrative details, finances and so forth. This kind of person has been strong and enduring. In these centuries as before, there has been a need for the hardest individuals to be involved in church planting because of the remote areas of the earth that have been evangelized. Consider the early missionaries and the overwhelming obstacles they faced in planting local churches throughout the world. Languages had to be learned, diseases overcome, housing found, and strange food accepted as a way of life. Into these situations came some of the greatest pioneers the world has ever seen, and churches were planted.

In recent centuries in our own country we saw the rise of circuit riding preachers. In this way our nation was evangelized. Francis Asbury was one of the

greatest examples. Never marrying, he gave himself to the planting of Methodist churches all over the eastern United States. He trained many leaders and sent them forth to do the same. These were truly pioneers. Most often they were lone pastors traveling from place to place in rural America. The pioneers may not have done everything well but they did plant churches.

The pattern of a strong leader going into a community with a vision and hammering out a work by sheer determined effort has planted many Baptist and fundamental churches in America. Pioneer pastors have demonstrated the needed strength for the beginning work. Then, as the church grew and matured, these pioneers worked with other leaders, releasing more authority and responsibilities to up and coming local leadership.

The mission pastor (similar to a pioneer pastor) concept has been used extensively in the Southern Baptist church plantings. The emphasis has been on a well-balanced leader with the spiritual and natural abilities to cover all areas of early church life. As Redford says: "Mission pastors must also be aware that the pastor is the single staff person in the church. There is no secretary, no janitor, no educational help, no yardman, no music help. The pastor is IT" (Redford 125).

In the history of the church two main methods of

church planting have taken place. One is characterized by a single leader moving into a new location, and with a strong pioneering spirit breaking up the new ground and forming the church. The other method is sending a team planting and establishing the local church. Both methods have worked. The question is, what are the benefits of the team approach as compared to the single pastor method? This will be evaluated more fully in chapters five and six; however, Dick Iverson (Team Ministry 42-60) sums up the main benefits of the team approach in the following ways.

First, it is possible team ministry makes the more complete ministry. With a team there are different gifts and graces functioning. Second, not only does the team bring a more complete ministry, it is also able to bring a variety of ministries to the church. This is because leaders are so different. Rather than having all ministers fitting into the same mold, there is an exciting variation of leadership available. Further, team ministry goes beyond single ministries by increasing the output. Team ministry can actually produce more--"Two are better than one; because they have a good return for their work" (Eccl. 4:9). Fourth, in team ministry there is a greater capacity for innovative ideas. Problems can be solved by listening to others on the team.

Fifth, there is an awesome benefit--the possibility of checks and balances. Accountability is a prime concern in our modern society of freedom and independence. The actual cases of shipwrecked faith in the ministry are causing us all concern. Team ministry helps curb leaders from abusing monies, the people and their own reputations as well as that of the "church." One person cannot independently extort monies, or fall ethically and morally without other team members challenging him or her because of their team functions. Another benefit of team ministry is that it aids in developing ministry. Often leaders had to thrust out on their own, not knowing exactly how to proceed. With team ministry there is the possibility of encouragement and on the job training so that maturity can come in a context of mutual support.

A final benefit of team ministry is that of pre-serving leadership. We are finding more and more leaders leaving the ministry for a number of reasons, among them frustration and burnout. With team ministry there is a sharing of the burden and weight of the church so that all does not rest on one person. Most lone pastors end up feeling just that--alone and isolated with the daily problems of church life. This can often happen in church planting.

In addition to the above benefits the authors of

the recent release, Creating Communities of the Kingdom, add two more. 1) team ministry is already a church, and 2) the team produces synergy. Because a team is a small church, unity is of primary importance to the main leader. And, "the concept of synergy is that the simultaneous action of separate chemicals working together has greater total effect than the individual ingredients" (Shenk and Stutzman 49).

Shenk and Stutzman have an outstanding chapter on team ministry and express that "it is urgent that leadership responsibilities be clearly defined in every church planting. Who is in charge? That person is first among equals. The person who is in charge is the pastor/church planter, but he or she cannot do the job alone" (emphasis mine) (172).

Donald McGavran says that "effective evangelization is carried on by a joint effort by pastor and people" (Effective Evangelism 131). It can also be said that church planting is essentially a joint effort by a gifted leader surrounded by a team with balancing gifts.

It is clear that team ministry besides being a biblical pattern, has a number of excellent benefits. However, there are also some disadvantages. With plurality, the team has to work hard to keep relationally close. The governmental processes slow down when business is handled by many rather than one. There is

always the possibility of strife between the team and the main leader bringing about power struggles. Team ministry also can mean extra support monies may be needed.

In summary, recent literature would label the characteristics of a church planting and church growth leader in the following ways.

1. Having integrity.
2. Being forward looking with focused vision.
3. Being a leader rather than a manager.
4. Having excellent communication of vision.
5. Being a hard worker.
6. Having an exemplary family.
7. Having an entrepreneurial or catalyzing effect on people.
8. Being accountable.

In relation to spiritual gifts, the apostolic gift is described as one which gathers, establishes and oversees churches.

Finally, under leadership configurations, we note that churches have been planted both by a solo mission pioneer/pastors and by groups of leaders. Team ministry appears to be a biblical pattern containing positive benefits.

Therefore, we may conclude the characteristics, spiritual giftings and configurations of leadership in

the New Testament and early church period are largely affirmed as still appropriate for today by the observations and writings of current church planting and church growth writers.

In Chapter three we turn to the design of the research questionnaire that was sent to church leaders to survey the views of present day church planters.

Chapter 3

Research Design

A survey questionnaire was selected as a reasonable instrument for obtaining the needed data. I designed most of the questions with the exception of those regarding the philosophy of leadership, which were a compilation of styles from various authors.

The focus of this study relates primarily to the leadership of church planting projects, and not to demographics, the methods of beginning, committee work or finances. With this focus clearly defined, the next step was to formulate the main areas of questions relating to leadership for church planting. The areas included are:

1. Do those involved in church planting believe that leadership is the most important ingredient in the process?
2. What styles of leadership do the church planters prefer?
3. What qualities or characteristics of church

planting leadership are deemed highly desirable?

4. What spiritual gifts are believed to be important for the leader(s) of a church planting project?

5. What configurations of leadership have been the most effective for church planting?

Using these questions as guidelines, a group of sub-questions were devised for each area. Appendix A contains the questionnaire in its entirety, but the following outline demonstrates the relationship of the questionnaire to these questions.

I. Questions Pertaining to Leadership:

A. What were the three principal reasons for closing churches that had been planted (1.28-30)?

B. Please rank the following factors as to their importance in church planting (5.27-36).

C. Based on your experience, if you were to plant another church, what priorities would you follow (5.37-41)?

II. Question Pertaining to the Styles of Leadership:

What styles of leadership are most effective in first generation congregations (2.01-06)?

III. Question Pertaining to the Qualities and

Characteristics of Church Planting Leadership:
 Leadership Qualities for Church Planting
 (3.01-25).

IV. Questions Pertaining to the Spiritual Gifts of Leadership for Church Planting:

- A. Of the following list of 19 gifts and graces given by the Holy Spirit to build the church, check six that you feel are the most important for church planting leadership (4.01-19).
- B. Please . . . briefly state why you believe those six are priorities.

V. Questions Pertaining to Configurations of Church Planting Leadership:

- A. What form of leadership for church planting do you prefer (5.01-02)?
- B. If you prefer one mission pastor, what qualities do you seek (5.03-07)?
- C. What qualities would you look for in composing the best team for a church planting (5.08-5.12)?
- D. If you were to plant another church, what number of people would be best to constitute the nucleus (5:13-16)?
- E. What benefits are to be gained in planting a church through one mission pastor (5.17-21)?

- F. What benefits are to be gained from using a team approach to church planting (5:22-26)?
- G. Based on your experience, if you were to plant another church, what priorities would you follow (5:37-41)?

The only other questions on the survey were those relating to the number of churches planted by the various organizations and in what centers of population, as well as one question concerning perspectives on ethnic and cross-cultural distinctives.

The survey itself was examined and critiqued by Dr. David L. Thompson, Dr. Ronald K. Crandall and Dr. George G. Hunter III of Asbury Theological Seminary's faculty. It was approved in the fall of 1990 and was sent to the respective leaders in the latter months of the same year.

I subjected the selection of the survey candidates to several analyses. Diversity was the operative word and it was applied in these ways: Denominational versus non-denominational; large groups versus smaller ones; Reformed versus Wesleyan in theology; evangelical versus charismatic/pentecostal in emphasis. Eighteen groups were contacted first by phone, and then by the survey along with a covering letter (see appendix A and B). Sixteen responded. A short summary of each group follows. The first eight are those who responded to the

questionnaire, the last eight are those who sent pertinent material, but chose not to do the survey.

The Apostolic Team Ministries office is located at 6045 W. Bancroft in Toledo, Ohio, and is under the direction of Ron King, Ted Evans, Roger Pugh and Gary King. The group was founded in the 1970's with the following objectives:

1. To plant local churches throughout the United States and abroad.
2. To serve the related churches through strengthening, encouraging, counseling and oversight.
3. To link together with other apostolic ministry efforts for the purposes of fostering practical unity and continuing world outreach.

At the present time, ATM has planted 33 churches, 30 in the United States and three in Europe. The group is strongly evangelical/charismatic with leaders trained in Reformed theology.

The Christian and Missionary Alliance Church has offices in Colorado Springs, Colorado, and the church extension department is under the direction of the Reverend Fred King. An evangelical church begun in 1887 under Dr. A. B. Simpson, the denomination stresses the sufficiency of Jesus--Savior, Sanctifier, Healer, and coming King, and has a worldwide reputation for its missionary accomplishments. It has 1,829 churches and a

membership of 265,863. Theologically, the church is moderately Arminian.

The Evangelical Free Church in America is the result of a merger in 1950 of the Swedish Evangelical Free Church (1884), and the Norwegian-Danish Evangelical Free Church Association (1912). The EFC is an association of local, autonomous churches across the United States and Canada. The headquarters are in Bloomington, Minnesota. It has 1,040 churches with a membership of 165,000. It is evangelical in focus and Reformed in theology. The Reverend William Hull replied to the questionnaire.

Foundation Ministries is an independent association of churches founded by the Reverend Robert Terrell in 1978. It is evangelical/charismatic in its orientation and would be predominantly Reformed in theology. At the present time, Foundation Ministries is composed of thirty-five churches planted in the United States and several foreign countries over the past few years. It is a vibrant movement and inspires outreach and church extension primarily through Spring, Summer and Fall camps which bring together the committed members of the churches. Its offices are located in Azel, Texas.

The Presbyterian Church in America has a strong commitment to evangelism, missionary work at home and abroad and to Christian education. It was organized in

1973 and is based doctrinally on the Westminster Confession of Faith with distinctives in the Reformed tradition. It has an aggressive church planting department and is evangelical in spirit. The denomination presently has 1,100 churches with a membership of 217,374. Its main offices are at 1852 Century Place, Atlanta, Georgia. Dr. Paul Taylor responded.

The Salvation Army, founded in 1865 by William Booth in London, England, was introduced in America in 1880. It is an international religious and charitable movement organized and operated on a paramilitary pattern. They have established a widely diversified program of social welfare services around the world. The churches number 1,122 and the membership is close to half a million. The headquarters are in Verona, New Jersey. Major William Crabson responded from the Washington D.C. office.

The Society of Friends have a number of unaffiliated meetings. Though all groups of Friends acknowledge the same historical roots (Quakers), many newer yearly meetings, often marked by spontaneity, variety and experimentation, have chosen not to identify with past divisions. Some of these unaffiliated groups have begun within the past twenty-five years. Mr. Stanley Leach replied from the Pacific Yearly Meeting from Whittier, California. Mr. Leach has worked closely with Norm

Whan, who developed the telephone marketing program (The Phone's For You) for beginning new churches.

The Wesleyan Church was formed in 1968 through the union of the Wesleyan Methodist Church of America (1843) and the Pilgrim Holiness Church (1897). Headquartered now in Indianapolis, Indiana, the church centers around the scriptural truth that the atonement of Christ provides for the regeneration of sinners and the entire sanctification of believers. Their historical roots are in Arminian theology and find their inspiration in the Methodist movement founded by John Wesley in the mid eighteenth century, and brought to America by Francis Asbury. They have 1,650 churches worldwide and 110,000 members. Dr. Marlin Hull responded to the survey sent to him.

Abbott Loop Christian Center is a nondenominational, charismatic church of some 1,300 members, located in Anchorage, Alaska. The church was founded in November 1959 by Pastor Richard C. Benjamin, who is still the church's senior minister. They began their first outreach in 1967. By mid-1987, the elders of Abbott Loop Christian Center had formally sent forth almost a thousand men, women and children on church-planting missions through the United States and overseas. The first and second generation plantings from 1967 to 1987 number fifty-six. I was supplied with a very accurate volume

on their movement by James H. Feeney (an Abbott Loop leader) called Church Planting by the Team Method.

From a few delegates at its founding convention in 1914 at Hot Springs, Arkansas, the Assembly of God has become the largest church group in the modern Pentecostal movement worldwide. It has emphasized the power of the Holy Spirit to change lives and the participation of all members in the work of the Church. Aggressive evangelism and missionary zeal at home and abroad characterize the denomination. Assembly of God leaders credit their rapid growth to acceptance of the New Testament as a model for the present day church. Their headquarters are in Springfield, Missouri. There are 11,192 churches and 2,137,890 members. I was supplied with pertinent information by Ms. Faith Hamilton and also used Opal Reddin's book, Planting Churches that Grow.

The Church of the Nazarene has its origins in the broader holiness movement which arose soon after the Civil War. The church was formed by the merging of three independent holiness groups. It is Wesleyan in theology and stresses the importance of a devout and holy life, as well as a positive witness before the world by the power of the Holy Spirit. They have been planting churches with great zeal for many years. Their offices are in Kansas City, Missouri. They have 5,158

churches and 561,253 members. Michael Estep sent back pertinent material on their church planting.

Gospel Outreach International was founded in 1970 by Jim Durkin in Eureka, California. It is a Christian organization committed to equipping people for ministry, raising up leaders, planting new churches and helping the needy, so that the gospel of the Lord Jesus is preached and disciples are made in all the nations. Currently Gospel Outreach has sixty-five churches throughout the United States, Central and South America and Europe. Gospel Outreach is evangelical and charismatic in orientation. Dave Szczepanski responded with material on church planting.

People of Destiny International is a recent organization established by Larry Tomczak and C.J. Mahaney in Gaithersburg, Maryland. They have had a great appeal to the youth on high school and college campuses and as a result have planted twenty-five churches over the past ten years. C.J. Mahaney leads an apostolic team involved in the training of leaders and the planting of churches. These are nondenominational charismatic churches. Larry Tomczak sent back material he has used in church planting seminars.

The Southern Baptist Convention was organized in 1845 in Augusta, Georgia. Their purpose is "to provide a general organization for Baptists in the United States

and its territories for the promotion of Christian missions at home and abroad . . . for the furtherance of the kingdom of God" (Constitution, Article II). From the beginning there has been a burning desire among them to share the Gospel with the peoples of the world. Their churches number 37,739 and the membership is 14,907,826. They have offices for the Home Mission Board in Atlanta, Georgia, and Floyd Tidsworth, Jr. responded by sending material.

In 1974, Kenn Gulliksen and his wife planted the first Vineyard Church. John Wimber's church became a Vineyard in 1982 and Kenn and others working with him gave apostolic oversight to John. From this the Association of Vineyard Churches was organized and three to four hundred churches have been planted over the past ten years. John Wimber has a vision to plant ten thousand churches in the earth. Kenn Gulliksen is church planting coordinator for the association and he was kind enough to send me his notes on the seminars he conducts for prospective church planters in the ten regions and twenty-four areas of the United States. Their base is in Anaheim, California.

Willow Creek Church in South Barrington, Illinois is a mega-church that believes the Church exists for the four-fold purpose of the exaltation of Christ, the edification of the believers and evangelism and exten-

sion for the unsaved. They have an internship to recruit, train and develop teams of people who will be able to plant high impact churches in major United States' cities. Their goals are:

1. Team Formation: To form, or assist in the formation of church planting teams that have the necessary skills to plant high impact churches.

2. Training and Development: To provide personalized and supervised training experiences in the context of Willow Creek, to develop the vision, philosophy, and skills necessary to plant successful churches.

3. Target Selection and Placement: To assist the team in selecting the appropriate target city, in establishing the core group formation, and in guiding them through the initial start-up phase.

Ms. Barbara Stewart from Willow Creek chose not to do the survey but did supply me with some material from the church.

Though I wanted to have more of those selected respond to the survey, I did appreciate a 50 percent response. Further, the willingness of the other eight to send me material relating to their church planting was gratifying. Chapter four contains the data of the survey reported in detail, along with some observations from those who were unable to return the questionnaire.

Chapter 4
Questionnaire Results

Results of the Questionnaires Concerning the Quantity
of and the Leadership of the Church Plantings:

<u>Churches</u>	<u>Number of Plantings</u>
1. Foundation Ministries	35 (Last 20 years)
2. Society of Friends (CA)	15 "
3. Apostolic Team Ministries	33 "
4. The Wesleyan Church	200 "
5. Evangelical Free Church	500 "
6. Christian and Missionary Alliance . .	1500 "
7. The Salvation Army (Wash. D.C. area)	3 "
8. Presbyterian Church in America	500 "
9. Abbott Loop Christian Center	56 "
10. Assembly of God	3225 (Last 10 years)
11. Association of Vineyard Churches . .	500 "
12. Church of the Nazarene	1500 (Last 5 years)
13. Gospel Outreach (CA)	65 (Last 20 years)
14. Southern Baptist	(No figures supplied)
15. Willow Creek	(No figures supplied)

16. People of Destiny 25 (Last 15 years)

Planted by One Pastor Planted by Team Ministry

1. Foundation Ministries		37
2. Society of Friends	1	8
3. Apostolic Team Ministries	4	31
4. The Wesleyan Church	180	20
5. Evangelical Free Church	250	250
6. Christian Missionary Alliance	No data	
7. Salvation Army		3
8. Presbyterian Church in America	200	300
Totals	635	649

Of the eight that responded to the question of which configuration of leadership was the most effective, all said team ministry in one way or another.

I asked the respondents to give three reasons young churches had to be closed. Eight replied with a total of seventeen statements which are collated under the following three categories.

Poor leadership - 9

Lack of growth - 5

Poor planning - 3

Results of the Questionnaires on the Characteristics,
and Spiritual Giftings of Leadership for Effective
Church Planting

1. Styles of Leadership:

Six styles of leadership were listed: Benevolent (assumes the leader knows best); Directive (all major decisions made by the leader); Consultive (leader decides after consulting others); Participative (expects others to make major decisions); Enabler (creates environment for others to reach goals); and Equipper (motivates and prepares others to achieve). The code was 1) highly desirable; 2) desirable; 3) acceptable; 4) undesirable and 5) highly undesirable. Counting only the "highly desirable" responses, the scores were as follows.

Equipper - 8

Enabler - 4

Consultive - 1

Directive - 1

Thus the equipper was strongly recommended with the enabler 50 percent less.

2. Leadership Qualities for Church Planting:

Two respondents said all 25 qualities were equally important. The other respondents voted as follows:

First Choice:

Ability to motivate - 2

Having a clear vision - 4

Second Choice:

Emotional maturity - 2

Definite strategy - 1

Clear vision - 1

Spirituality - 1

Endurance - 1

Third Choice:

Having a clear vision - 1

Choosing appropriate tactics - 1

Ability to motivate - 2

Definite strategy - 2

Fourth Choice:

Solve problems - 1

Caring - 2

Determination - 2

Emotional maturity - 1

Fifth Choice:

Definite strategy - 2

Encouraging - 1

Emotional maturity - 2

Ability to motivate - 1

Sixth Choice:

Caring - 1

Perpetual learner - 2

Risk taker - 1

Spirituality - 1

Appropriate tactics - 1

3. Gifts and Graces for Church Planting Leadership:

Nineteen spiritual gifts and graces were listed and the respondents asked to check six that they thought were the most important for this kind of leadership.

Following are the results.

Teacher	8
Leadership	7
Faith	6
Evangelist	6
Pastor.	6
Exhortation	3
Apostle	3
Prophet	3
Word of wisdom.	2
Administration	2
Miracles	1
Prophecy	1
TOTALS	<hr/> 48

Results of the Questionnaires on the Effectiveness of Team Ministry for Church Plantings

1. Perspectives on Leadership for Church Planting:

The respondents were asked to express their preference for either 1) The mission pastor beginning a new work; or 2) Team ministry (a group of leaders and people

of any combination) leading the church planting. The results were:

The solo mission pastor - 2

Team Ministry - 6

Of the eight that chose not to return the questionnaire, but did return pertinent material I discovered that five of them preferred team ministry planting, while the other three would use both.

2. Qualities Preferred for a Solo Mission Pastor:

This open ended question had responses from only two persons. Four spaces were available. The following qualities were listed.

Vision (twice)

Leadership

Communication skills

Call of God

Flexibility

Good marriage

Ability to raise own support

3. Qualities Preferred for Team Ministry:

On this question all eight answered by putting their preferences on the questionnaire. I listed the results under categories.

Common vision - 5

Faithfulness, commitment, loyalty - 8

Complementary gifts - 5

Age difference helpful - 1

4. Amount of People Constituting the Nucleus of a New Church.

One respondent - 5 or less

Six respondents - 10-50

One respondent - No response.

5. Benefits Gained in Planting a Church Through One Pastor.

Range of needs limited.

Budget less.

Reduces early conflicts in ministry direction.

Ability to move decisively - 3

One vision - One leader - 5

People loyal to one leader.

Equips others to lead.

Easy to identify target area.

6. Benefits gained in Using a Team Ministry in the Planting.

Multiple gifts - 4

Synergy.

Greater numbers immediately.

It's already a church - 2

Greater finances - 2

Ability to move in a broad based manner.

Greater Outreach.

Greater ministry and discipleship development.

Support and accountability.

7. Most Important Factors in Church Planting:

I listed ten items and asked the respondents to rank them: 1 being most important and 10 least. (Page four of the questionnaire number 5:27 - 5:36).

The top two were:

Leadership of the church planting effort - 8

Employment of spiritual gifts - 4

The bottom two were:

Denominational/Affiliation undergirding.

Having your own church building.

8. Priorities for Church Plantings Based on Your Experience:

Seven responded to this question. Their responses were:

First Respondent:

Has God spoken about the place?
Who has a burden for that locale?
Gather information concerning the locale.
Subsidize team sent for a period of time.

Second Respondent:

That we had faith.
Solid leadership.
Financial understanding.
Facilities adequate and attractive.

Third Respondent:

Good team.
Solid contacts.

Clear vision.
Distinct goal, attainable and realistic.
Motivational preaching.

Fourth Respondent:

Right man called.
A growing site.
Accountability.

Fifth Respondent:

Leadership.
Financing.
Leadership development.
Community Image.

Sixth Respondent:

Radio expositional Bible teaching.
Daily morning prayer.
Expository preaching.
Police chaplaincy - Evangelism modeling.
Bible Study Groups (Christians and Non-Christians).

Seventh Respondent:

Clear, dynamic leadership.
Nurturing, discipling, evangelism and counseling.
Equipping for lay ministry.
Stewardship.
World Missions.

Random selections of those who could not fill out the questionnaire, but sent back pertinent material:

1. Gospel Outreach:

Gospel Outreach was established in 1970 in Eureka, California. Today over 65 churches in the United States and overseas are a part of Gospel Outreach. Team ministry is prominent in all these outreaches. A statement from one of their pamphlets states:

The New Testament model for church government

and authority includes an eldership, with a presiding elder governing the local church. Apostolic authority oversees the eldership of the churches. We also recognize that within a sphere of ministry there is one apostle in general oversight, with that apostolic authority delegated to others who make up an apostolic team. Equipping ministers operate under apostolic direction to equip the saints in all the churches. (Sczepanski 5)

2. Church of the Nazarene:

The Nazarene method of church planting has been basically mother-daughter extensions. Methods used successfully include the following:

- Home Bible study.
- Neighborhood Bible study.
- Other languages Bible study.
- Extension vacation Bible schools.
- Compassionate ministry outreach.
- Extension Sunday Schools.
- Telemarketing.
- Mass direct mail.
- Area visitation.

The church forms a Mission Action Committee (team). They develop an action plan and prepare the church for outreach. They then launch the church-type mission with a number of people from the main church. After a time of establishment they select a leader who is mature and a self-starter.

3. Association of Vineyard Churches:

This is an association of churches that sprung up in California under John Wimber's leadership. Kenn Gulliksen, a leader in the church planting area sent back the following information (Vineyard Conference on Church Planting).

Leadership:

- a. Successful planters have demonstrated the ability to make intuitive choices and gather people.
- b. Gathering is a dimension of an apostolic gift which God can place on people who penetrate new areas to plant churches. The role of an apostle is the role of a planter.
- c. Able to teach.
- d. Has organizational gifting.
- e. Has power and impartation.
- f. Has a vision for what God wants to do.
- g. Has the gift of faith operating to believe God and work for the vision.

Gulliksen believes a pastor can be sent out successfully with a team only if the team is healthy enough and small enough not to drown the pastor in team needs before there is a chance to reach out to the new community. But if the leader can take a few choice friends who are mature and gifted, they can be invaluable.

Qualities and characteristics of a church planter are:

- 1) Has gathered, pastored, multiplied small groups successfully.
- 2) Has successfully recruited, trained, deployed, monitored and nurtured workers and leaders.
- 3) Has a solid working knowledge of the Bible, and of orthodox evangelical doctrine.
- 4) Prays effectively.
- 5) Has experience in praying "successfully" for the sick and demonized.
- 6) Has experience in teaching and preaching.
- 7) Has learned and practiced effective biblical counseling.
- 8) Has training in administrative oversight--office management, incorporation, finances, etc.
- 9) Has knowledge of and practice in the development of a five-year plan.
- 10) Has training and success in the practice of communication, dialogue, and negotiating

skills in marriage.

4. Assemblies of God.

Qualifications of the Church Planter:

- a. Faith in God.
- b. Man/woman of prayer.
- c. Commitment.
- d. Initiative.
- e. Adaptability.
- f. Friendliness.
- g. Leadership abilities.
- h. Self-esteem.
- i. Moral integrity.
- j. Financial management skills.

5. Southern Baptists.

Qualifications for Pastoral leadership in church planting:

- a. Matched in education, lifestyle and leadership style to the community where the church is located.
- b. Has had at least one previous pastorate.
- c. Flexible.
- d. Willing to start by doing most of the work.
- e. Enthusiastic.
- f. Self-starter.
- g. Growing personally and professionally.
- h. Bible centered.
- i. Long-term commitment.
- j. Strong leader.
- k. Manages money and personal time well.
- l. Willing to train, trust and involve lay people.
- m. Willing to identify with the community.
- o. Demonstrates a love for God.
- p. Has a world vision.
- q. Builds good relationships.
- r. Positive growth attitude.
- s. Stable family.
- t. Can handle criticism and pressure.

The final two questions on the survey (cross-cultural distinctives and other comments or suggestions) received no response from the eight who returned it. In addition, the portion of the survey concerning how many

churches were planted in various population sizes was mostly neglected by the respondents.

Chapter five summarizes and compares the survey data with my own experience, and gives a critique of the survey instrument and its limitations, closing with a word on the project and its results.

Chapter 5

Summaries, Comparisons and Critiques of the Survey

Summary of the Data

Five areas were considered when summarizing the survey data with my own experience.

1. Leadership in general
 2. Leadership styles
 3. Leadership qualities
 4. Leadership gifts and graces
 5. Leadership configurations

The focus of this study is the leadership needed for a church planting project. Some of the survey questions (What were the three principal reasons for closing churches that had been planted? Please rank the following factors as to their importance in church planting? Based on your experience, if you were to plant another church, what priorities would you follow?), sought to bring out what the respondents felt about leadership in general. Many times young churches have closed after an initial period of excitement and

growth. In probing the reasons for closed churches, the eight respondents were asked to give three reasons why it happened. I summed up their responses and out of seventeen statements poor leadership was described in nine, with lack of growth in five and poor planning in three. Actually, lack of growth and poor planning can both relate to leadership if the root causes are considered, keeping in mind the exceptions. Jesus was a great leader but was unable to do mighty works in Nazareth because of the people's rebellion.

Another revealing question on the survey concerned the ten most important factors in church planting. Again, the one mentioned eight times (unanimously by the eight respondents) was leadership of the project, with the number two response the employment of spiritual gifts. Seven responded to the question on the priorities for church planting. There were thirty statements from the seven, and fifteen (50 percent) related in some way to the leadership of the project. These responses indicate a clear judgment concerning the importance of leadership for church planting--that it is in fact the central ingredient of the project. The open nature of the question I posed as to priorities for church planting led Respondent One to consider aspects of planning and Respondent Six and the respondent for the Church of the Nazarene to describe preferred methods. In general,

most of the other responses dealt primarily with leadership issues.

The clear response to the importance of leadership accords with my own experience. The young churches in my sphere of authority (The Michigan-Virginia Council) are healthy mainly because of effective leadership, and the church plantings of the past twenty years have borne this out. The closing of two churches over the past fifteen years happened because of moral failure in the leaders of those groups. In both cases the leaders' failures had to be exposed; neither leader came into the light voluntarily. Thus, because of their reaction, there could not be restoration. Unfortunately, leaders were not available who would have held the respect of the people. But the churches with healthy leadership have shown spiritual and numerical growth. Following is a breakdown of numerical statistics over the past twenty years (rounded off).

	1973	1992
Benton Harbor, MI	25	150
Battle Creek, MI	50	200
Kalamazoo, MI	70 (1970)	500
Mt. Pleasant, MI	7	200
Three Rivers, MI	45	350
Traverse City, MI	25	600
Webberville, MI	25 (1989)	75
Reston, VA	12 (1983)	300
Iglesia Nuevo Pacto (Reston)	10 (1992)	
Antigua, Guatemala	10 (1992)	
Stafford, Va (team forming)	(1992)	
TOTALS	279	2,375 (Wolfe Minutes)

These statistics do not tell the fuller story of ministry and missionary release that flow out of committed church life. The configuration of our leadership is team ministry with a presiding pastor/elder (mission leader). In addition to the leaders' qualifications of I Timothy 3 and Titus 1, we emphasize four areas: integrity, faithfulness, accountability and servanthood. We covenant with each other to live this way. By integrity we mean walking in truth, transparency and honesty. Deception leads to perversity while truth leads to maturity. Internal integrity leads to healthy external integration in all areas. Every leader also practices faithfulness in little things, faithfulness with money, and faithfulness with other's things (Luke 16). Further, each leader becomes accountable (for adjustment and correction) to a pastor or a mentor for personal living and ministry. And finally, all leaders must express an attitude of servanthood with a special desire to have others fulfilled in their gifts and callings in the Lord (the full release of ministry), as well as in their marriages, family life or singleness. To keep perspective, our priorities became: 1) relationship with Christ; 2) relationship to our families; and 3) relationship to the ministry.

One further note: all the leaders of the churches are those who have been the mission leader or on the

ministry team during the past twenty years. Schaller encourages the mission-developer pastor to "continue as pastor for a minimum of twenty-five years" (44 Questions 38). The church planting goal set in 1991 (among our leaders) is at least one church per year. Three began in 1992 with a clear possibility for a third.

In considering leadership styles, the list included benevolent, consultive, participative, enabler and equipper. Equipper was chosen by the eight as their number one choice of leadership style. The equipper is defined as one who motivates and prepares others to achieve.

One of the maxims I have used for some years as a motivator for leaders is: How can I make others successful in their calling? In releasing others in church life into their gifts, there has come a feeling of ownership, of unity, of togetherness in the vision and the goal. The leader has not been seen as elite or isolated from the people. In my experience, this style of leadership has brought the most fruit to our churches and to their church extensions.

Under leadership qualities, I listed 25 characteristics for church planting leadership. I did not receive responses to this question from all eight. Two said they were equally important. I took the other six and noted their top six choices, which would be a total

of thirty-six statements, collated as follows:

Clear vision	6
Ability to motivate	5
Emotional maturity	5
Definite strategy	5
Caring	3
Determination	2
Spirituality	2
Appropriate tactics	2
Perpetual learner	2
Risk taker	1
Encouraging	1
Solve problems	1
Endurance	1
TOTALS	<hr/> 36

Thus, thirteen qualities were listed by the six respondents. Of particular significance to the study are the first four, which were close to being unanimous--clear vision, definite strategy, ability to motivate and emotional maturity. A summation might be: being clear of the goal, having definite objectives to achieve it, being able to motivate the church to that end, and being stable emotionally in the midst of everything. Both leadership and administration are included in these four characteristics. Leadership is a gift for setting goals, creating vision, releasing the gifts of the people and remaining enduring and stable. Administration gives direction and help to reach the objectives of the goal arising from the leader's vision.

In the early years of ministry I did not see this distinction as clearly. I thought leadership and administration could easily mix in one person. But I found

this was rarely the case. In most instances the distinction needed to be clear for effective ministry. Since coming to that conclusion I have made sure the main leader of a church (or of a church planting) has the vision, helps release the gifts, and remains stable, while seeking always to place administrative and managing gifts at his right hand. According to Bennis and Nanus, leadership [emphasis mine] is 1) collective (gathers up leader and people into similar aspirations); 2) causative (empowers others to satisfy their needs); 3) morally purposeful (elevates the choices of followers to key values); and 4) motivates (moves others to liberty, freedom, justice and self-actualization) (Leaders 218). They go on to say:

The major problem is that what management education does do moderately well is to train good journeymen/women managers; that is, the graduates acquire technical skills for solving problems. They are highly skilled problem solvers and staff experts. Problem solving, while not a trivial exercise, is far removed from the creative and deeply human processes required of leadership. What's needed is not management education but leadership education [emphasis mine]. (219-220)

This is, in fact, what I have done in my present situation in Reston. I have sought to function in the leadership gift, and relied on other gifts for assistance in managing the objectives needed to fulfill the vision. Our team is made up of myself as the mission leader, an administrator, a worship leader and an evan-

gelist/outreach leader. In addition, we designate group leaders over cell groups who help in the pastoral ministry.

In the area of leadership and spiritual gifts, I listed nineteen spiritual gifts and graces and asked for the respondents to check the six most important for church planting leadership. The responses revealed the following distinctions:

1. The ministry gifts: (Eph. 4)

Teacher	8
Pastor	7
Evangelist	6
Apostle	3
Prophet	3

2. The edification gifts: (Rom. 12; I Cor. 12)

Leadership.	7
Exhortation	3
Faith	6
Administration.	2
Miracles	1
Word of Wisdom	1
Prophecy	1

Leadership was obviously emphasized strongly by the choices from Romans 12, as well as the ministry gifts from Ephesians 4. The gift of faith, chosen above most other spiritual gifts, complements leadership for church planting as it relates to holding to the vision and the goal that must be clear to the leader(s). It appears that the five-fold (or as some would describe it--four-fold) ministry gifts are perceived as valuable for church planting leadership. Apostle and prophet

were lower in choice than the other person gifts, perhaps because of the way the terms are understood. Of the eight who did not complete the survey, but sent back material, five (Abbott Loop, Assemblies of God, Gospel Outreach, People of Destiny International and the Association of Vineyard Churches) emphasized the apostolic gift as the main ministry gift being manifested and restored among them for church planting. Here it is important to reflect again on Harnack's words (quoted above), to the effect that the term apostle is not to be restricted to the original twelve, but are dependent on the church's needs and are charismatic callings. Salmon confirms this (also above) in his exposition on Eph. 4:12 in the Expositor's Greek Testament, where he states a similar view. The apostolic ministry gift as a church planting function is definitely finding restoration among charismatics. C. Peter Wagner calls the apostolic model of church planting a "new and very effective model for planting new churches" (Church Planting (73). It may not be completely accurate to call it "new", since many have "functioned" as apostles through the years without using the name or term "apostle." At least the recognition of both name and function is looked upon a gift to be released in the body of Christ. None of this discussion denigrates the place of teaching and pastoral care in any way, as all would agree that they are ex-

tremely important in the on-going nurture of the new church. In fact, all the ministry gifts are seen as essential to the full equipping of the saints for the release of ministry.

The comment of the respondent for the Southern Baptists that the leader in planting a church ought to match the culture of the community raises an interesting point. The policy is based on the frustration which Southern Baptists have experienced in attempting to start churches in parts of the United States where there are no southerners as a starting base. The successes of Southern Baptists in planting churches in other cross cultural situations indicate that the policy is of limited usefulness. What is needed is leaders who can adjust to different cultural milieus, even though they may have an affinity for a certain homogeneous grouping.

A fifth and final area of consideration is leader-ship configurations. This concerns team ministry versus the solo mission leader for church planting. Of the eight who returned the survey six preferred team ministry and two preferred solo ministry. Of the eight who did not do the survey but returned material, five preferred team ministry, while the other three stated they would use both. Thus a fairly large majority lean toward team ministry as the desired configuration. Along with this emphasis was the desire of six out of

eight responses to form the nucleus of a new church with ten to fifty people. The qualities preferred for team ministry were common vision, faithfulness, commitment, loyalty and complementary gifts. When contrasting the benefits gained through planting by team ministry with the solo mission pastor, a solo leader was seen as able to limit conflicts, focus the vision and expedite decisions so that the government of the project could move more quickly. However, those favoring team ministry felt it was safer to move more slowly, but that multiple gifts provide a much fuller ministry outreach and retain the inner support and accountability of leadership. My own experience in two church planting cases resulted in the one team ministry collapsing because of leadership problems and the one solo mission pastor successfully gathering and keeping the people. The former church had to close, the latter one is functioning today. This shows how difficult it is to be dogmatic in these discussions.

Comparisons and Analyses of the Survey

How do the results of the survey compare with what the New Testament teaches, what the literature has revealed and with my own experience? The survey reveals the importance of leadership for a church planting project. There was near unanimity on that point. Being an equipper as a leader (motivating and preparing others

to achieve) also was unanimous. The top four characteristics of leadership for church planting (clear vision, definite strategy, ability to motivate and emotional maturity) as reported above, fit with New Testament truth as well as current literature and my own experience as reported earlier.

In the area of spiritual gifts, the respondents did not unanimously agree with my thought that apostolic, prophetic and evangelistic ministry gifts were the most desirable for church planting. The greater emphasis was on teaching, pastoring and the gift of leadership. However, enough came back on the survey as well as in other material returned, to note that there is a trend to serious consideration of apostles and prophets as viable ministry gifts for present-day church life. In the post-New Testament period the terms apostle and prophet continued in common usage in recognition of callings and gifts. With the institutionalization of the church from 300 A.D forward, less use was made of these ministry gifts and their functions. The return to apostolic vision for evangelism in the present generation has revived the use of the terms. Because the church has generally relegated apostle and prophet to the New Testament days, there obviously is not a lot written about the characteristics of those gifts, such as, what is the work of an apostle? We have much liter-

ature on pastoring, teaching and evangelizing through the centuries of Christian history. So the lack of material on apostles and prophets would make it difficult to answer a survey on the subject.

Thus, I cannot say that the respondents concur fully with my own view of the main church planting gift as being apostolic. Yet there appears to be wide growing support and considerable weight for just such a viewpoint.

The survey of team ministry versus solo mission leaders was inconclusive. Though most leaders said they preferred team ministry, the actual results of each kind of church planting could not be conclusively gauged because no question was directed to measure the results. Of all those who responded to the survey, half of the churches were planted by team ministry and half by the solo mission pastor. And even though the respondents preferred team ministry, we do not know how the churches fared under each configuration. They appeared to believe that effective leadership qualities and gifts are present both in the team leader as well as the solo mission leader. In this way God may honor both and a church is produced. Sometimes team ministry fails, when a solo mission pastor succeeds. This was my experience as I related above.

Perhaps a broader and larger response of the survey

would have defined this area more accurately. On the other hand, perhaps there are things about leadership that are hidden in the counsels of God's heart that none of us know. Still, when His special anointing comes, excellent results follow. Though I lean towards team ministry as a biblical method, I do believe that whoever gets the job done is to be commended.

I believe the life and ministry of the early New Testament Church in church planting are affirmed by this study on characteristics and spiritual gifts of church planting leadership. And to a certain degree, the team ministry of the New Testament days is undergoing a revival. This is encouraging to me because I have endeavored over these past years to model this feature of New Testament ministry for local church and outreach.

Critique of the Questionnaire

This first experience at using a questionnaire revealed how difficult it is to get the right questions to the right people for the right responses. In my efforts to design an adequate research instrument I secured professional critiques from Dr. George G. Hunter III, Dean, E. Stanley Jones School of World Mission and Evangelism, and Dr. Ronald K. Crandall, McCreless Professor of Evangelism, both of Asbury Theological Seminary. My advisor, Dr. David L. Thompson, F.M. and Ada Thompson Professor of Biblical Studies, also at the

seminary, aided the critique as well. In spite of this precaution, further research and my experience with the project have uncovered several weaknesses. Most important was the failure to validate the instrument by a pre-test. This exercise would no doubt have revealed the other concerns of which I have become aware.

First, it seems now that the questionnaire was too lengthy. Anyone who has a survey cross their desk probably cringes at the thought of it. This was a five-page survey and I believe its length hindered the people in responding enthusiastically. The eight who did not respond were groups I desired to hear from in detail, but they had no time for it. I believe I would not include questions on population data for the areas where churches were planted. Judging by my respondent's treatment of those questions, I did not need those facts, and they may have added to the respondents' reluctance. Several respondents did not take time to fill out the questions on population data. A questionnaire of two or three pages with more white space would perhaps elicit better response. A shorter questionnaire would require greater precision in the questions.

Second, the questionnaire should have been sent to at least twice as many places. I first thought the return on eighteen or twenty would be higher than 50%. If fifty percent is high for a survey return, the re-

sults would be more instructive if I had received twenty responses. However, I do feel that what I received back has validity and reveals certain trends among the church planters. The respondents included a suitable variety of size, a range of theological positions and they gave the mature reflections of experienced people. It would just be better to base the results on a higher number of returns.

Third, it was apparent that the twenty-five leadership qualities listed on page two of the survey overwhelmed the respondents. Two said it was impossible to rate on a scale of one to twenty-five. Two said all the characteristics were equally important. Six out of eight did attempt it, but probably struggled. I should have distilled the twenty-five down to ten, which would have made the task easier and the results clearer.

Fourth, the amount of writing a respondent does needs to be severely limited. Busy people look at a questionnaire and only want to check an answer that is already given. Several respondents did not fill out the spaces left for writing. Though I would have liked to read the thoughts of the people who responded, I should have made it easier by giving them multiple choice answers which they could check.

A final observation is that there were no responses to the question on the distinctives of cross-cultural

church planting. Once again, rather than leaving the section to the respondents as an option, I could have laid out some clear choices for them to check. The response then might have been different. As it is I have no way of determining whether their lack of response was an indication of little interest on their part. Thus there was nothing to report on that section.

In summarizing the project and its results, several things can be noted. First, the project was a challenge. Research of this sort is not easy, but it is rewarding. All respondents were contacted by phone before the survey was sent to them. Their reactions on the phone were very encouraging and positive. I know some ended up unable to complete the questionnaire, and I believe I touched on several reasons for that in the above evaluation of the questionnaire. Although the research was a necessary part of my course of study, I now see much more clearly the need for personal growth in research. It takes time, effort and much patience.

I discovered that not much literature is available in the precise area of models of leadership for church planting projects. Material is there on a range of insights for leadership, but little or nothing assessing various configurations of leadership. However, after going through the process, I believe I see how to prepare a better and more effective questionnaire.

In future research, I would focus more questions on the characteristics of church planting leadership, more on the spiritual gifts as they relate to the above, and probe more on what team ministry and solo mission outreach actually produced.

The weaknesses of the research project prevent broad generalizations as to church planting theory. Nevertheless, the review of the literature, the results of the survey and my own church planting experiences agree for the most part and suggest the ways in which the church in Reston can carry out church planting endeavors.

Chapter Six describes a leadership model for such a church planting project utilizing my conclusions.

Chapter 6

A Proposed Model of Leadership for a Church Planting Project

Based on the literature search (both early church as well as current writings), the results of the questionnaire and personal experience, I propose the following model to be tried in future church planting projects by New Covenant Christian Church in Reston, Virginia. The approach is twofold: 1) a consideration of the mission leader in a church planting project, and 2) the configuration of the ministry.

The Mission Leader

In writing about the mission leader it is important to keep in mind that the reference is to either the team leader or the solo mission pastor. Whatever the configuration of the team, the emphasis and weight still rest on the leader of the group. Thus the focus is now on the person mainly responsible for the church planting project.

Consider first, the biblical qualifications for

leadership as given in I Timothy 3 and Titus 1. These lists relate primarily (with few exceptions) to the character of a leader of God's people. These injunctions are not to be passed over lightly in choosing leadership for the church, and especially for a church planting project. In some quarters these words have been taken for granted. From my perspective of the past thirty years of ministry, these qualifications have been found to be doubly important for those who pioneer. New circumstances often mean that safe and secure structures are not yet set in place. The mission leader may be quite isolated and lonely at times. With these added stresses the challenge of pressure on good character is magnified. The mission leader must live out these commands before the church and its leaders. It is wise for whoever is responsible for the appointment to have known the planter for some years and to have seen the fruit of that life as well as of the ministry. What a leader is, is what will be imparted to others. What is imparted in a new work is the spirit of the mission leader, no matter what is spoken. The right attitude and spirit arise out of a pure and undefiled heart.

A second consideration would be the chief characteristics of the main leader, based on New Testament church life, the literature survey and the questionnaire. Following is a list of twelve qualities that all

areas of the research affirmed.

1. Having a clear, focused vision of the mission.
2. Having the ability to motivate people in the vision.
3. Having a definite strategy for church growth.
4. Being emotionally stable day by day.
5. Having an entrepreneurial attitude for outreach.
6. Being an equipper (releasing others to achieve).
7. Having an encouraging and helpful spirit.
8. Being accountable for adjustment and correction.
9. Having a reservoir of energy for hard work.
10. Having endurance in the face of severe tests.
11. Having education (formal or informal) in theology, counseling, church history and pastoral care.
12. Having an exemplary family.

A third area is that of spiritual gifts for the church planter. The leaders who pioneer a new church should manifest, if possible, the ministry gifts at work. While some respondents viewed certain of these gifts higher in value than others, there is a consensus that they are all needed. The apostle Paul and the workers around him exemplify for us the qualities of leadership needed in church extension. As we look for a church planting mission leader can we see:

1. Apostle: one who has gathered, one who is able to lay foundations, one who can establish and oversee churches. Some have done it and should do it again. Others can intern in churches where there are opportunities to gather people in groups and help establish them. If all the qualities are demonstrated, the chances are good that God has prepared such individuals for church planting.

2. Prophet: one who experiences a quickening of God's word as relevant to a present situation. Prophetic utterances edify, encourage and exhort the people in the midst of the challenges of life.

3. Evangelist: one who can call others to clear repentance and faith in Christ. In the New Testament record of evangelism (Mark 16:15-20; Acts 2:43; 4:24-33; 5:12-14; 8:5-12; 13:6-12; 15:16-18, 25-33; 28:3-9), often signs and wonders worked through the evangelist to reveal God's power backing up his Word.

4. Pastor: one who loves and cares for the people. One who gives them good food and drink, who nurtures and admonishes them to grow in the Lord, and affirms their gifts and callings.

5. Teacher: one who is able to share systematic and logical expositions of God's word in order to instruct and renew the minds and hearts of the listeners.

These ministry gifts are given to equip the people of God that they might be able to do the work of the ministry. They set an example before the people.

In addition to the ministry gifts, there is the gift of leadership and exhortation that is an anointing from the Lord. The gift of leadership enables the church planter to have vision, set goals, motivate and

encourage. Can these leaders exhort the people onward and upward? These are clear signs that are added to the sum of what makes a mission leader.

A spiritual gift of faith was affirmed by this study as being an anointing by the Lord for a church planting leader to hold fast to the vision and calling of the Lord.

The Church Planting Team

Though I am open to a solo mission church planter, on the basis of New Testament scripture, early church literature, current writings and the survey as well as my own experience, I prefer team ministry. The head of the team is the mission leader as discussed above. But surrounding the leader in the planting is a team of people. I suggest consideration of the following:

1. The leader's family. This is an immediate support system when the family is unified on the project.

2. A group of 10-30 that form the nucleus of the new church. This can be from five to ten families and/or singles. This group can be drawn from a sending church(es), or have been cultivated by the future leaders on site, pre-liminary to opening formal services. If the cultivation goes well, it would be fine to gather 75 to 150 for the first public service, so as to give newcomers a clear view that the church is not thinking small.

3. In keeping with the biblical pattern of multiple leadership the initial group should include other leaders who might assist in such areas as administration, worship, youth ministry, evangelism and pastoral care. A fuller staff means a fuller ministry.

In time, local elders and deacons will be raised up

from the new church to help govern, and full time staff members can be positioned where needed. The mission leader may continue to exercise oversight, releasing other trained and gifted leaders for new plantings, or, after a period of stability, commit the church to local leadership and move on to a fresh church extension. In this way, the church will make great advancements in extending the kingdom of God.

Appendix A

Questionnaire Survey

CHURCH PLANTING SURVEY

**September
1990**

**L. Daniel (Dan) Wolfe
11526 Sunder Court
Reston, Virginia 22090**

CHURCH PLANTING SURVEY

A. General Information About You:

1.01 Name _____ 1.02 Phone: _____
1.03 Address _____
1.04 City _____ 1.05 State _____ 1.06 Zip _____
1.07 Denomination/Affiliation _____
1.08 Ordained? Yes _____ 1.09 No _____ 1.10 Job description _____
1.11 Years in this position _____
1.12 Distinct Sub-culture from which you are answering
this questionnaire _____

B. Church Planting:

1.13 Number of churches your organization planted in the
last twenty years _____; 1.14 number in the last ten years _____;
1.15 in the last five years _____; 1.16 number of plantings super-
vised by you _____; 1.17 number planted by you personally _____.

What number of the churches planted by your organization
were in: 1.18 rural areas _____; 1.19 towns with less than 2,000
inhabitants _____; 1.20 towns with fewer than 10,000 inhabitants
_____; 1.21 towns with fewer than 40,000 inhabitants _____; 1.22
suburban areas _____; 1.23 cities with fewer than 100,000 inhabi-
tants _____; 1.24 cities with fewer than 500,000 inhabitants _____;
1.25 cities with fewer than 1,000,000 inhabitants _____; 1.26
cities with more than 1,000,000 _____?

1.27 What number of churches planted within the last twenty
years are still functioning? _____.

What were the three principal reasons for closing churches
which had been planted?

1.28 _____
1.29 _____
1.30 _____

1.31 Of the total number of churches planted, how many were
planted by one mission pastor? _____.

1.32 By one pastor and a few families? _____.

1.33 By a senior pastor and two or three other leaders?
_____.

1.34 By a pastor, other leaders and other families? _____.

1.35 Other? _____. (Explain) _____

1.36 Of the above, which was the most effective? _____

1.37 Why? _____

C. What Styles of Leadership are Most Effective in First Generation Congregations?

Styles of leadership: Please evaluate the following on a scale of 1-5: 1= highly desirable; 2= desirable; 3= acceptable; 4= undesirable; 5= highly undesirable.

- | | | | | | |
|--|---|---|---|---|---|
| 2.01 Benevolent (assumes the leader knows best) | 1 | 2 | 3 | 4 | 5 |
| 2.02 Directive (all major decisions made by leader) | 1 | 2 | 3 | 4 | 5 |
| 2.03 Consultive (leader decides after consulting others) | 1 | 2 | 3 | 4 | 5 |
| 2.04 Participative (expects others to make major decisions) | 1 | 2 | 3 | 4 | 5 |
| 2.05 Enabler (creates environment for others to reach goals) | 1 | 2 | 3 | 4 | 5 |
| 2.06 Equipper (motivates and prepares others to achieve) | 1 | 2 | 3 | 4 | 5 |

D. Leadership Qualities for Church Planting:

Please rank the following leadership qualities, with 1 the most important and 25 the least.

- 3.01 Ability to motivate ____.
- 3.02 Having a clear vision ____.
- 3.03 Having a definite strategy ____.
- 3.04 Ability to choose appropriate tactics ____.
- 3.05 Realistic expectations ____.
- 3.06 Efficiency ____.
- 3.07 Ability to solve problems ____.
- 3.08 Innovativeness ____.
- 3.09 Determination ____.
- 3.10 Emotional maturity in human relations ____.
- 3.11 Learns through failures ____.
- 3.12 Endurance ____.
- 3.13 Optimism ____.
- 3.14 Enthusiasm ____.
- 3.15 Caring ____.
- 3.16 Educational level ____.
- 3.17 Practical experience ____.
- 3.18 Sense of humor ____.
- 3.19 High energy ____.
- 3.20 Spirituality ____.
- 3.21 Appearance ____.
- 3.22 Encouraging ____.
- 3.23 Intelligence ____.
- 3.24 Perpetual learner ____.
- 3.25 Risk taker ____.

E. Perspectives of Church Planting Leadership:

Of the following list of 19 gifts and graces given by the Holy Spirit to build the church, check six (6) that you feel are

the most important for church planting leadership.

- | | | | | | |
|------|-------|-------------------|------|-------|-------------------|
| 4.01 | _____ | word of wisdom | 4.02 | _____ | miracles |
| 4.03 | _____ | teacher | 4.04 | _____ | leadership |
| 4.05 | _____ | gifts of healings | 4.06 | _____ | pastor |
| 4.07 | _____ | miracles | 4.08 | _____ | administration |
| 4.09 | _____ | mercy | 4.10 | _____ | apostle |
| 4.11 | _____ | giving | 4.12 | _____ | helps |
| 4.13 | _____ | evangelist | 4.14 | _____ | prophecy |
| 4.15 | _____ | inter. of tongues | 4.16 | _____ | prophet |
| 4.17 | _____ | faith | 4.18 | _____ | word of knowledge |
| 4.19 | _____ | exhortation | | | |

Please use the following lines to briefly state why you believe those six are priorities. Fill the parentheses with the number you chose above:

() _____

() _____

() _____

() _____

() _____

() _____

F. Perspectives on Leadership For Church Planting:

What form of leadership for church planting do you prefer?

- 5.01 _____ The mission pastor (a man or woman beginning a new church planting in a designated area).
5.02 _____ Team Ministry (a group of leaders and people of any combination releasing their gifts and graces for the church planting).

If you prefer one mission pastor, what qualities do you seek?

5.03 _____
5.04 _____
5.05 _____
5.06 _____

5.07 _____

What qualities would you look for in composing the best team for a church planting.

5.08 _____

5.09 _____

5.10 _____

5.11 _____

5.12 _____

If you were to plant another church, what number of people would be best to constitute the nucleus?

5.13 _____ five or less

5.14 _____ ten to twenty-five

5.15 _____ fifty

5.16 _____ other.

What benefits are to be gained in planting a church through one mission pastor?

5.17 _____

5.18 _____

5.19 _____

5.20 _____

5.21 _____

What benefits are to be gained from using a team approach to church planting?

5.22 _____

5.23 _____

5.24 _____

5.25 _____

5.26 _____

Please rank the following factors as to their importance in church planting, with 1 being the most important and 10 being the least important.

5.27 _____ Demographics (population, site, ethnics, etc.)

5.28 _____ Finances available for the planting.

5.29 _____ Leadership of the planting.

5.30 _____ Employment of spiritual gifts.

5.31 _____ Denominational/Affiliation undergirding.

5.32 _____ Planning Committee

5.33 _____ Focused programming (S.S., cell groups, etc.)

5.34 _____ Having your own church building.

5.35 _____ The importance of projecting the correct image.

5.36 _____ Distinctive style of worship fostered by leader.

Based on your experience, if you were to plant another church what priorities would you follow?

5.37 _____

5.38 _____

5.39 _____

5.40 _____

5.41 _____

Would you review the questionnaire from the perspective of any items that would be distinctive of the ethnic group or sub-culture that you represent or that you have found in planting cross-cultural churches, and note them on the following lines?

1.

2.

3.

4.

5.

Thank you for your cooperation. If you have any other comments or suggestions you wish to make please use the following space.

1.

2.

3.

4.

5.

Appendix B

Questionnaire Covering Letter

September 18, 1990

Bill Galbraith
People of Destiny
7881 - B Beechcraft Avenue
Gaithersburg, MD -- 20879

Dear Bill:

Greetings in the Lord's Name.

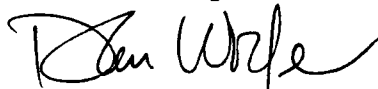
I talked with you last week concerning the project/dissertation I am currently doing for the Doctor of Ministry degree at Asbury Theological Seminary's School of World Mission and Evangelism.

I realize (as a Senior Pastor myself) how very busy you are and that no one is anxious to get another request to fill out a questionnaire. However, I am thanking you for your willingness to consider it on behalf of my research. I have looked in vain for other survey instruments on the themes I am exploring in the questionnaire.

The survey is four pages (except for any notes you wish to add on the fifth page). If you aren't certain about some areas, give an educated guess or leave it blank. I am particularly interested in the first question on page five concerning any distinctives on cross-cultural church plantings.

If possible, could you please post the completed questionnaire to me in the stamped envelope within ten days of your receiving it. I sincerely thank you for taking the time necessary to give me your input on this survey. You are among a number of denominational and non-denominational groups I have contacted. My hope is that the results will be an addition to the growing literature on church plantings and helpful in the process itself.

With sincere regards in Christ,



L. Daniel (Dan) Wolfe
11526 Sunder Court
Reston, Virginia -- 22090
Telephone: (703) 437-4083

LDW/hs

Enclosure: Self-addressed stamped return envelope.

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